BIBL. CANT. ROAD

A

NARRATIVE

OF THE

Holy Life, and Happy Death

OF 2.75.9.

That Reverend, Faithful and Zealous man of God, and Minister of the Gospel of Jesus Christ,

Mr. *JOHN ANGIER*,

Many years Pastor of the Church of Christ at *Denton*, near *Manchester* in *Lancashire*.

Wherein are related many Passages that concern his Birth, Education, his entrance into the Ministry, discharge of his Trust therein, and his Death.

Phil. 3. 17. *Brethren, be followers together of me, and mark them which walk so, as ye have me for an ensample.*

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The

PREFACE.

GOdly Ministers are stiled the Chariots and horsemen of Israel; these are the watchmen of the city that give warning of danger, interced with the Lord; and doubtless the Churc of God must needs receive great detri ment by the removal of such worthies. It is a saying of the Jewish Rabbins Quando luminaria patiuntur Eclipsin malum est signum mundo, when th heavenly luminaries are eclipsed, it's dreadful presage of approaching evil t this lower world. The Church in thes parts hath been successively blessed witl famous Ministers, and gracious Christians, whose praise is in the Churches of Christ; many whereof now sleep in the Lord; yet through Gods wise care of the Churches succession, not

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a few are yet left, as hopeful ſlips ſpring up in their room; on whom and the people ſurviving, I would here take occaſion to drop a word of counſel.

1. *You that are like to ſucceed this old ſtock of Preachers, worn or wearing out, look to your planting into Chriſt; let your own Souls be duely built upon the right foundation; preſume not to be Miniſters before you be Chriſtians; get experience of Divine Truths in your own Souls, and tranſcribe them in your dayly practice: Believe, repent, obey, your ſelves, or you will teach theſe things ſorrily and unconcernedly; whatever your gifts be, ſee you have ſincere grace, and dedicate your all to God; you ſerve an holy God, Chriſt, you preach an holy Goſpel, you have before you holy examples, be you alſo holy in every change, in all conditions.* Aarons *ornaments ſignified nothing, if* Holineſs to the Lord *was not writ upon his forehead in a plate of Gold: if you had profound Wit and Learning, tenacious Memories, brave Elocution, that you could ſpeak* with tongues of Men and Angels, *all is of no worth without* Grace *within, and*

universal sanctity; one allowed sin will worm-eat the goodliest trees, and blast the pleasantest fruits; some Ministers are eminent for one rare gift, others for other accomplishments; all have some, few have all; some modest young men look upon themselves as much behind others, are apt to be discouraged; my advice to such is, to make up that defect in diligence, holiness and in faithfulness; what Nature or Art denies, get a supply by Grace, Grace within, vigorously exercised, the assisting grace of God fetched in by faith and prayer; Be faithful to what you have, if you cannot attain to much: that's a brave saying of Luthers, *and shall be my Motto, I desire to be found a faithful Minister of Christ and his church, if I cannot be prudent or skilful: Let not weakness of parts discourage you; some ordinary men of low gifts, may honour God more than some famous learned Doctors: Be industrious in your Studies: daily improve your talents; you have more helps than your predecessors; give not occasion of the complaint of that Hebrew* Rabbi, *that the Father had Plow'd, Sown, Reaped*

Reaped, Fanned the Wheat, set Bread on the Table, but the children have not a mouth to eat it; the greatest Parts may rust away by idleness; but meanest grow bright and useful by diligent improvement: the diligent hand with Gods blessing makes rich; but be sure you keep humble: despise not, but reverence your forefathers; if you exceed them in advancement of Learning in some points, its well if you fall not below the main real worth, as to the power of Godliness: read their lives in Mr. Clarks Collections, (especially this last Volume printed since his Death) and be ashamed of your selves, and provoked to a holy Emulation in true piety and Zeal; get into a corner, and tremble to see your selves thus outstript, and implore more Grace from Heaven.

I have but a word to say concerning this Discourse, the Life of this holy Man of God; I confess many discouragements lay in the way of this undertaking, not fit now to be named; the main was, That we were not capable of doing any thing worthy of him, and it's better do nothing at all, than not to purpose to answer

ſwer the fame of him, or expectations concerning him; but my Anſwer is, that of the Poet Lucan,

Quod ſi digna tua minus eſt mea pagina laude, at voluiſſe ſat eſt.

And, difficilium facilis eſt venia: *If I am not able to make a Fine portraiture of all the Features, it may be this rough draught may exceed ſome of our attainments, and excite unto imitation, and may ſome way tend to the glory of our great Maſter; and then I have my end. If any ſay its poorly done, and might have been done better. I confeſs it, and let them contribute ſomething to mend it; but this is the beſt we can find, according to our Information; and if we cannot bring a Lamb, our two* Turtle-Doves *may be accepted both by God and man. Let the Infinite, Omnipotent, Faithful God, put in labourers into the Harveſt, ſupply Vacancies, ſecond his Servants labours with his bleſſing, and continue his Church, Miniſtry, and preſence with theſe Nations to the end of the World.* Amen.

A Narrative of the Life and Death of Mr. John Angier, *Minister of the Gospel at* Denton.

MR. *John Angier* was Born at *Dedham* in *Essex*, of Pious Parents, and was baptized there, *October* 8*th* 1605. He was carefully Instructed by his Parents be-times, in the Principles of Religion, Educated in School-learning in the same Place, being apt and capable, and from his Child-hood much inclined to his book, and very desirous to be trained up for the Ministry, which he made his early and earnest choice, as appears by this remarkable story which I have heard confidently reported by credible persons. It is this: As this *John*, (who was the first-born Son, named after his Father) with his three Brethren, *Bezaleel*, *Samuel*, and *Edmund*, were coming from School to their Fathers house, there fell

fell a ſhower of Rain; they all run under a Tree in an Hedg for a ſhelter; they ſtanding there ſeeing it Rain apace, begun to make their ſeveral wiſhes; one wiſhed it would Rain Learning; another Wool, another Money, and another Plumbs; thus pleaſing themſelves with their juvenile fancies; which options manifeſted their different Inclinations, and became prophetick preſages of their future diſpoſals: For behold, a Neighbour overhearing them, acquainted their Father, who calling them to him, examined them one by one, ſaying *John*, what did you wiſh it might Rain ſuch a time in ſuch a place? He was at preſent ſomething abaſhed, and loath to Anſwer, but being further urged, ſaid, *Sir*, I wiſht it would Rain Learning: Why, ſaid his Father, what Profeſſion wouldſt thou be of? he Anſwered, I would be a Preacher. Come *Beza* ſaid the Father, what didſt thou wiſh it would Rain? he anſwered Wool, Why ſaid he, what Calling wouldſt thou chuſe? he anſwered, I would be of your calling, a Clothier: *Samuel*, ſaid the Father, what hadſt thou a mind it ſhould Rain? He anſwered Money, for I have a mind to be a Merchant: And laſtly, calling *Edmund*, demanding the ſame, he anſwered that he deſired it might Rain Plumbs, for he would chuſe to be a *Grocer*: The Father being an intelligent conſiderate man, thus obſe-

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ving every ones genius; and being furnished with a competent estate, suited to them Callings according to their wishes; *Bezaleel* was a rich Clothier in *Dedham*, a gracious man; he died *October* 30. 1678. *Samuel* the third Son, being brought up a Merchant, lived in good repute in *Holland* beyond Sea, and there died, in *March* 166[illegible]. *Edmund* the youngest being bound Apprentice to a Grocer, went into *New-England*, and is the only survivor, hath many years kept a Grocers Shop in *Cambridg* there, and I suppose is living at the writing hereof.

But to return to the Eldest Son *John*, the subject of this discourse. Being trained up a Scholar, proved a notable instrument of Glory to God, and good to souls in his generation. And thus they all answered the ends of their education, and had good success; a good *Item* to Parents in disposing their children to Callings, rather to consult their Childrens capacities and inclinations, than their own humours and conveniencies; things do always best when voluntarily chosen; when the stream of natural affections runs to the channel of an adapted Vocation, it bears down all oppositions, and attains the desired Port of a suitable success in the most arduous enterprises; hence Dr. *Harris* saith, he never attempted any thing within the verge of his Calling, though it seemed difficult in the entrance,

but with Gods bleſſing on his induſtrious proſecution, he found it feaſible and facile; but, *nil invitâ Minervâ*, that which is attempted againſt heart, or without an adequate capacity, goes on heavily, and ſeldom renders the profeſſor of his Calling fit to manage it to purpoſe, or arrive at any eminency in it, becauſe it goeth againſt the grain; wiſely therefore did the *Athenians*, who brought their youth into a place where the Utenſils for all Callings were laid up, that making their choice thereof, each might have the Calling he had thereby choſen.

And as his proficiency at School was according to his time, ſo divine grace did betimes begin to reach and touch the heart of this our young *Timothy*, *who from a child had known the holy Scriptures*; for at Twelve years of age the Lord dealt with his conſcience, by ſome rays of illumination, and darts of conviction, which more effectually were faſtened in him by Mr. *Rogers* Miniſtry after his fathers death; but from his firſt conviction he had much trouble upon his ſpirit, which he kept much to himſelf, and often retired into a corner, being aſhamed that any one ſhould know of his heart-grief: his Mother being a choice and gracious Chriſtian, often ſpake to him of Soul concerns, wept and prayed much for him. At a competent age his Father ſent him to the Univerſity of *Cambridg*; he was admitted

2 *Tim.* 3. 15.

ted in *Immanuel* Colledge, where notwithſtanding his pious education, and hopeful impreſſions, before mentioned, he fell off to vain companie, and looſe practices, (ſee the ſlipperineſs of youth!) to the great grief of his parents, and his own preſent guilt, and after bitterneſs in the review. There he continued, and commenced Batchellor in Arts before his fathers death; who being ſick, ſent for this his ſon to come home from *Cambridg*, but he came ſo late, that in the afternoon, as he approached towards *Dedham*, he met the people going from his fathers Funeral, which had a very deep impreſſion upon him. God took hold of this occaſion more effectually to awaken his conſcience, and Alarum him to his duty.

Mr. *Angier* was kept a ſeaſon at his mothers houſe, followed his ſtudies, attended on Mr. *Rogers* Miniſtrie; this Mr. *John Rogers* of *Dedham* was a mirrour and miracle of zeal and ſucceſs in his Miniſterial labours; it was wont to be ſaid, Come let's go to *Dedham* to get a little fire: he was Lecturer there, and preached once on Lordsday, and a Lecture on the *Tueſday*, to which multitudes of people flock'd from the parts adjacent; and his plain preaching was bleſſed with a large Harveſt; however ſome expreſſions and geſtures he uſed, would now ſeem indecent; yet the gravity of the man, and general reverence people had for him, render-

ed them not only not offensive, but sometimes very effectual; his taking hold with both hands at one time of the supporters of the Canopy over the Pulpit, and roaring hideously, to represent the torments of the damned, had an awakening force attending it. Mr. *Thomas Goodwin*, after Dr. *Goodwin*, when he was a Fellow in Cambridg, and an eminent Preacher, much followed and honoured, occasionally hearing Mr. *Rogers*, fell under such convictions, that he after professed, that he lookt on himself neither as a Christian, nor a Preacher: one passage Mr. *Angier* hath oft mentioned, That Mr. *Rogers* being called to Preach a Marriage Sermon, I think insisted on the Wedding garment; God did so set in with the word, that the Marriage-Solemnity was turned into bitter mourning, so that all the Ministers that were at the Marriage were imployed in comforting, or advising, consciences awakened by that Sermon. Oh Blessed espousals betwixt Christ and Souls, such sorrow was better than carnal Laughter, and laid a solid foundation of Spiritual joy. A Gentlewoman that Travelled ten Miles to hear plain and powerful Mr. *Rogers*, being in great troubles of conscience, desired some conference with him; and after she had related her condition, telling long and sad stories of her bad heart, sad state, Gods wrath due to her, danger of dropping into Hell,

Hell, &c. the good old man, hearing all this, at last started up, and fetched some frisks on the floor, and cried out, God be thanked, God be thanked; the Gentlewoman thought the old man mad, and was strangely surprised to see him rejoyce in her sorrow; But he knew what he said, and rejoyced in that sorrow, that was the seed-plot of so blessed an harvest; for that Gentlewoman proved an eminent Saint, and a lovely Consort in exile and tribulation to a very holy and eminent Minister of Christ, as her own sister hath told me.

Mr. *Angiers* manner was, when he attended Mr. *Rogers* Lecture, after Sermon, when others staid, discoursed, dispatched business, he for his part went home to his chamber, meditated, prayed, work'd the Sermon upon his heart for about an hour, and thereby imprinted it so lastingly upon his memory, that he never forgot many passages; and by that time the family got home, he was ready to take his dinner with them.

He lived a season at Mr. *Rogers* house, who sometimes put him upon praying in the family, which he performed with so much experience, humility, and tenderness, that Mr. *Rogers* would often commend him, and say to his friends, this Mr. *Angier* will make a choice man in his generation. Another season he was with one Mr. *Witham*, whom

I oft heard him commend as a great Scholar, and a witty man, of pregnant part, though not so successful in his Ministry, as a neighbour Minister of far meaner abilities; one being askt the reason, answered, there was too many for God to work by; I know some say it was Mr. *Hookers* expression of the famous Mr. *Richardson* on the same account; but I think I have heard it of the aforesaid Mr. *Witham:* alluding to *Gideons* first Army, of which God said, The People that are with thee, are too many for me to give the *Midianites* into their hands; but to whomsoever it was applied, the lesson is useful, to convince us of the Lords Soveraignty in owning or disowning persons Ministry, and his Wisdom, lest too much should be ascribed to man, and God should lose his Glory.

Judg. 7. 2.

After this, his dear Mother being tender of her sons spiritual good, consulted with her Christian friends, how to dispose of him; she was one of a thousand for grace, holiness, charity; one passage I shall make bold to insert, which he often mentioned, That she would have been displeased, if she had not been called upon for any work of Charity, saying, she would not have her hand out of a good work. Oh, the prayers and tears she poured out for all her Children, especially for this her son, not only because he was her first-born, but

but chiefly because he was devoted to God's special work in the Ministry, and because of his former backslidings, and her jealousy of him for the future; upon consultation with friends, and begging of advice from God, she being afraid to send him again to *Cambridg*, resolved to send him to Mr. *John Cotton*, at *Boston* in *Lincolnshire*, where he was Tabled; he studied, and sometime Preached; there he contracted an intimate friendship with those three great Divines, Dr. *Tuckney*, Dr. *Hill*, and Dr. *Winter*; Mr. *Anthony Tuckney* was Fellow of *Immanuel*, and so continued a good while, till he was called to be Vicar of *Boston*; he was a serious, setled good man before he went to *Boston*, afterwards Master of *Immanuel*, and after that of St. *Johns* in *Cambridg*. And for Mr. *Thomas Hill*, Dr. *Preston*, when Mr. *Hill* was Batchelour in Arts, intending to make him Fellow, sent him to Mr. *Cotton* for some time, and when he returned thence, chose him Fellow, designing his setled seriousness in Religion, before his Election; for which he thought Mr. *Cottons* family might be a likely means, and so it proved: afterwards Dr. *Hill* was Master of *Trinity-Colledge* in *Cambridg*, and Dr. *Winter* Master of *Trinity-Colledge* near *Dublin* in *Ireland*; all famous Lights in the Church of God; Mr. *Angier* surviving them all.

And by the way it will not be thought impertinent to digresse a little, in giving a few hints concerning Mr. *Cotton*, that Reverend and Worthy Man, though his life was at large written by a *New-England* Minister, and Mr. *Samuel Clark* after made some Collections out of it: yet some things Mr. *Angier* hath occasionally mentioned of him to some of his Brethren. Though Mr. *Cotton* was an excellent Text-man, yet he would never deliver his judgment concerning the sence of a Scripture, till he had first consulted both the Original and Context; an excellent pattern: Mr. *Angier* hath sometimes related to his intimate friends, that Mr. *Cotton* never went into his Study when called out on any occasion, but he began his Studies again with Prayer.

A Reverend Minister saith, he Travelled with Mr. *Angier* when it hath Rained smartly; and he told him he had Travelled so with Mr. *Cotton*, and he hath asked him what use he would make of such a Providence? he said he took every one of those drops as his Fathers Rod; and he used to consider his call, and to mind his work the more: this brings to my thoughts, a passage he oft told me of Mr. *Rogers* comparing a good conscience to a good Wife; if a man ride in a storm and be ill wet, he will comfort himself, and say, When I come home I have a good Wife,

Wife, will make much of me, and bid me welcome home; so a good conscience will make much of one after a difficult journey, and foul Way and Weather in a persecuting boysterous World: and I was Travelling in *Cheshire* with Mr. *Angier*, where the way was exceeding Deep and Foul; he told me what Mr. *Cotton* used to say in that respect concerning the state of good Souls; You in this level Countrey, saith he, *i. e.* in *Lincolnshire*, in summer-time, when the ways are Fair and Dry, are apt to think and say, Surely this way will never be Foul and Dirty again; and in the Winter you think, when the ways are Deep and Unpassable, it's impossible that these waies should be dry again, or dusty; just so when God shines on the believers Soul with the Light of his countenance, he is apt to say, My *mountain stands so strong I shall never be moved*; but God *hides his face, then he is troubled*: when God is withdrawn, oh, saith the Christan, it will never be otherwise; but he lives to see things changed, the Sun breaks out from under a Cloud, and the black Clouds dispersed, and so his state comfortably cleared. Again Mr. *Cotton* observed, that God made all turns in the world for comfort or correction to his own people, modelled all things to their condition and necessities.

Thus

Thus much for the digreſſion concerning Mr. *Cotton*, which is not impertinent. To return to Mr. *Angier*, whom we left at *Boſton* with Mr. *Cotton*, where his converſation was as became the Goſpel, onely then and afterwards he had many thoughts of heart concerning the work of converſion upon his Soul, from what time he muſt date it, whether before his falls at the Univerſity, or after: This caſe of conſcience he opened to an eminent Divine (Mr. *White*) with the circumſtances of both, reaſons and aggravations of his ſins; yet that pious man gave him incouragement, (yet ſpoke it with ſome confidence) that he was perſwaded the firſt work of God upon his heart at Twelve years of age, was a ſaving-work, notwithſtanding his after miſcarriages, and that God might have gracious ends in permitting ſuch backſlidings, for his further humiliation, and preparation for further ſervice.

At this time there lived in Mr. *Cottons* Family, a gracious young woman, called *Ellen Winſtanly*, born near *Wigan* in *Lancaſhire*, Niece to Mrs. *Cotton*; and it pleaſed God to knit this Mr. *Angiers* heart to her, and hers to him, that within a year after he came thither, they were Married in the Pariſh Church at *Boſton*, *April* 16*th*. 1628. and they continued there till his ſon *John* was born, who was baptized in the ſame

same Church, *June* 13*th.* 1629. Mr. *Anthony Tuckney* being Vicar there then; about this time several Ministers and Christians went into *New England*, to injoy the liberty of the Gospel, Mr. *Angier* had some thoughts of going also, however he first took a journey into *Lancashire* to visit his Wives Relations, and take leave of them; they prevailed with him to preach at *Bolton*; *R. M.* one of *Ringley Chappel*, hearing him, obtained a promise to come to *Ringley* on a week-day, and Preach with Mr. *Mather* then at *Toxtoth-Park Chappel*; and preparing to go into *New England*, Mr. *Mather* begun, Mr. *Angier* was to succeed; but it being a hot Summer-day, and an exceeding throng, Mr. *Angier* was overcome with heat, and swooned, not being able to proceed, but was cut off about the middle of his Sermon from speaking. Mr. *Mather* went up, continued the exercise; that evening many of the Chappelrie followed Mr. *Angier* to *Ellis Walworths* house, in *Ringly-fold*, and moved him to be Minister at *Ringley*; he deferred his answer until *Monday* sennight after, at which time he was to preach at the Lecture at *Bolton*; many of the Chappelrie then heard him, and after the Lecture, at one Widow *Rothwels*, presented to him a paper, wherein were the Names of the heads of the Chappelrie, that had votes in publick concerns; he asked, whether the Names of all

all were in that paper; they told him the names of all that had votes; but if he pleased all the reſt would readily be had; After Mr. *Angiers* return to *Boſton*, a Letter was ſent to him with the names of all the Families, Maſters, and others, and a Letter was returned from Mr. *Angier* to the Chappelrie, That if they would fetch him and his Family, he might be theirs; whereupon in the beginning of *September* 1630. two good men were ſent with Horſes, and furniture, *John Jackſon*, and *Francis Critchly*, who ſtayed ſeveral days at *Boſton*; Mr. *Cotton* judged the call to be clear, Mr. *Angier* was well ſatisfied; the two faithful meſſengers brought Mr. *Angier*, his Wife, his Son, his Maid, to *Ringley*, to the great joy of thoſe that feared God in the place. The Text he preached on was Philem. 22. *But withall prepare me alſo a Lodging, for I truſt that through your prayer I ſhall be given unto you.* Some time they were put to ſojourn in another Family, till a fitting houſe was made ready; his ſettlement was in *Ringlyfold* in an ordinary houſe, with which he was well content; when people came to Repetition in his little houſe, and wanted room, and ſeats, he ſaid, Better want room than good company; people were kind, and every way helpful, and the word of God did mightily ſucceed, and proſper exceedingly

ingly, *much people was added to the Lord*; now *Ringley* had her day, a converſion-day to not a few, an enlivening day to many of Gods children, that flocked thither like Doves to the windows, ſo that all the Chriſtians that were capable and willing to attend private days and duties of prayer, could not meet in one place, two places were oft appointed for that work, as ſome yet living teſtify; this was a time of Gods ſignal appearance, the Lord caſting many Souls into the Mould of the Goſpel, and a good impreſſion remains to this very day, though many of that old ſtamp are faln aſleep: ſome can tell obſervable ſtories of Gods remarkable working on hearts, which at preſent I wave.

As for his inveſtiture in his Miniſterial office, he had Epiſcopal ordination, Mr. *Cotton* having intereſt in *Lewis Bayly*, a Biſhop in *Wales* (that put forth the *Practice of Piety*) he writ to him, with Mr. *Angier*, and he did ordain him without ſubſcription; yet Mr. *Angier* kept a Non-conformiſt to the Ceremonies, and therefore had ſome adverſaries, for Dr. *Bridgman* Bp. of *Cheſter* lived at *Great-Leaver* at that time, to whom were brought various and grievous complaints againſt Mr. *Angier* for not conforming; the Bp. ſent for him, expoſtulated with him, being

being a kind of affront to preach so near him, (it being but about two Miles distant) admonished him, exhorted him to conform; he sent for him many times, yet usually gave him very good words, and professed his great respect to him. God ordered it so by his providence, that the Bps. Wife being a gracious Woman, was at that time much afflicted in conscience, and Mr. *Angier* by Gods blessing was an instrument of much good to her, by his counsels and prayers, which became a furtherance of his liberty; for the Bishop would usually say, Mr. *Angier*, you must see my Wife before you go, and she interceded for him; yet notwithstanding the Bishop could not be quiet, but some or other sollicited vehemently against Mr. *Angier*, insomuch as he was suspended twice in one year; but restored by the mediation of his friends; at last the Bishop said, Mr. *Angier*, I have a good will to indulge you, but cannot, for my Lords Grace of *Canterbury*, (*i. e.* Archbishop *Laud*) hath rebuked me for permitting two Non-Conformists, the one within a Mile on one hand (that was good Mr. *Horrocks* at *Dean* Church) another on the other, your self; and I am likely to come into disfavour on this behalf; as for Mr. *Horrocks*, saith he, my hands are bound, I cannot meddle with him; ('tis thought he meant by reason of some promises to his Wife) but as for you, Mr. *Angier*, you are a young man, and

nd doubtleſs may get another place, and if ou were any where at a little further diſtance, I could better look off you, for I do ſtudy to do you a kindneſs, but cannot as ong as you are thus near me, *&c.* ſome judged that one reaſon wa-, the Biſhops ſons were at this time on the riſing ground; and this his connivence might croſs his deſign in their preferment: he did ſuſpend Mr *Angier*, who continued a ſeaſon under that ſuſpenſion; however he had been ordained, *June* 28. 1629. and a Provincial Licenſe was obtained for him, at a provincial Viſitation at *Mancheſter*, *Octobor* 23. 1630. He continued, though not without ſome interruption, about a year and an half at *Ringley* Chappel; for he was ſuſpended in that time.

One particular I ſhall make bold to inſert of the grace of God accompanying Mr. *Angiers* Miniſtry while he was at *Ringley*, it is this, One *Richard Hardman* of *Ratcliffbridg*. having received good by Mr. *Angier*'s Miniſtry, a Sifter of his living near to *Houghton* Chappel in *Dean* Pariſh, came with her Husband to his houſe at *Ratcliff-Bridg*, on the *Saturday* Evening, the Night before that which is called *Midlent Sunday*, to be merry at the Wakes, for that day *Ratcliff*-Wakes (which is a mad revelling or feaſting) began, and continued moſt of the Week following: But God had turned the byas

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of *Richard Hardmans* heart another way, and he plainly told his Sister and her Husband, they should have been more welcom at another time, but since they were then come, they must not expect his accompanying them, but rather desired them to go along with him to *Ringley*, and after Family-duty he went into a private place to pray, where he found so much of Gods presence and help in a special manner for his Sister, that he was satisfied that God would do her good: they both went with him to *Ringley* to hear Mr. *Angier*, where God did lay hold on her heart; by a sound conviction and deep humiliation, formerly she was wont to scoff at Religion, now she set upon the serious practice thereof, so far as could be judged, and her Husband was much restrained, and both of them as they went home on the *Monday*, heard Mr *Angier* at the Lecture at *Bolton*, she being soeverpressed in Spirit, could not forbear but went to Mr. *Angier* at Widow *Norris*'s house, and had some talk with him; she stuck stedfast in Religion to her dying day: But I shall forbear relating any more particulars.

As for his remove from *Ringley* to *Denton*, it was thus: he continued suspended at *Ringley* near half a year, and there was no hopes of his restoration to his former liberty there: and at this time *Denton*

ton Chappel in *Mancheſter* pariſh was vacant, Mr. *Broxholm* being baniſhed thence alſo by a ſuſpenſion, the People ſeeking for a Godly Miniſter, ſeveral were propoſed, Mr. *Hyde* of *Norbury* and Mr. *Hyde* of *Denton* had pitched on Mr. *Henry Root*, but Mr. *Holland* of *Denton* conſented not, he told them of a little man at *Ringley*, one Mr. *Angier*; and ſaith he, I hear much good of him; if you will give him a call, you ſhall have my heart and hand. Accordingly they ſent to him, he came and preached at *Denton*, they generally approved of him, choſe him, he came thither in the year 1632. Preached his firſt Sermon on *Eaſter-Sunday*: when Mr. *Holland*, and Mr *Hide* of *Norbury*, and Mr. *Hide* of *Denton* brought him thither, he ſaid by Gods grace he would take care of his work, but would look to them under God for Maintenance: there he continued to his dying day, notwithſtanding all the publick and perſonal viciſſitudes, by which he met with various interruptions, which was 45 years 4 months. His remove to a greater diſtance did not ſerve him, but even at *Denton* he found adverſaries, and withall he found God his Friend there, who raiſed up for him many friends; hear himſelf relating how the Lord dealt with him, in his Epiſtle Dedicatory befor his book, called *An help to better hearts for better times*,

Pinted *Anno Dom.* 1647. Thus he saith, 'Tho in Nine or Ten years at *Denton*-Chappel, I preached not above two separated 'years (to my best remembrance) without 'interruption: and in that time was twice 'excommunicated, tho Sabbath-assemblies 'were sometimes distractedly and sorrowfully broken up, and my departure from habi'tation and people often forced, no means left 'in sight of return, yet through the fervent 'prayers of the Church, God renewed liber'ty.

It was mutttered that Mr. *Angier* had an hand in a certain Book, that reflected upon the Bishop, upon which he was much hazzarded, being in danger of being brought into the High Commission Court. I find that the Book was found in *Stockport*, importing some reflections upon the Arch-Bishops Speech in Star-Chamber; and though Mr. *Angier* was suspected of it, yet he professeth his innocency in his Diary. But Pursevants came to apprehend him, and this trouble occasioned him to sell the Land at *Dedham* which his Father left him, worth 40*l.* a year, turning it into Money, as being lesse visible, and so lesse subject to danger: God hid his person, as he did *Jeremiah*, and *Baruk*: some Lords-days he hath preach'd in his House, because he could not safely

ly

ly go) unto the Chappel; sometime he travelled into *Essex*, abode there with his friends till the storm was blown over. *R. R.* a good stout man once riding with him near to *Huntington*, they were in danger of robbing, but he taking a Pistol into his hand, gave Mr. *Angier* the Case, and God moved the Thieves to withdraw from them: He once met a Pursevant on *Delamere* Forrest, Mr. *Angier* knew the Pursevant at a great distance, and his Wife was much afraid, but the Pursevant passed by and discovered him not: there was also one *Starkey*, an agent of the Spiritual-Court at *Chester*, adversary to Mr. *Angier*, who frequently came, and punished him, whom God took. Mr. *Holland* Travelled to *York* for him once, if not oftener; where he had an old Friend in great office, who told him he would do any any thing for him he desired: Mr. *Angier* told me as he was once going to *York* to get off his suspension, or excommunication, providence cast him at *Wakefield* on the Lords day, hearing Mr. *Lister*, Vicar there, liked his Preaching exceeding well, and perceiving that the Lords-Supper was to be administred that day in the Church, Mr. *Angier* stayed, joyned with the Assembly, had his liberty of gesture, found the Lord graciously present with him in the ordinances of that day; having got a good repast, he went

on in his journey, prospered in his business: he often enquired after Mr. *Lister*, to whom he bore a great respect, and indeed he had Catholick Principles, and loved [*Aliquid Christi*] any thing of Christ, wherever he saw it, and continued this good old Puritan spirit to his dying day. Mr. *Lister*, though his Senior succeeded him, being 80 years of age, had been Vicar of *Wakefield* 50. years, was buryed there, *Jan.* 17. 1678.

When these storms were blown over, and New confusions arose in the Kingdom, of Civil dissentions and open Wars, he kept in his work and station; and tho he adhered to the Parliaments part, yet his affectionate prayers for the King, temperate spirit, and continuing faithful to his principles, procured him good will from his greatest adversaries, he maintaining a good correspondence with all sober persons of different persuasions in politicks and Ecclesiasticks, instances whereof I could give, and testimonials concerning him, of his inoffensive behaviour, even from such as much differed from him; but I forbear, his own works justify him before men.

About this time his first Wife dyed, *Dec.* 14. *Anno Dom* 1642. shortly after she had born him a Daughter; she had been exceeding tender in her constitution of body, and of a troubled spirit; he had some exercise with

with her, though she was a gracious woman; yet being of a melancholy constitution, Satan took great advantage in casting his fiery darts into such combustible matter, which occasioned much affliction both to her self and her husband, though he bore it with unparallel'd wisdom and patience; she died in the beginning of the Wars, giving intimation to her husband who it was she desired might succeed her, which in convenient time he complyed with, and about a year after did marry her, it was Mrs. *Margaret Moseley* of *Ancets*, a very prudent, gracious, Gentlewoman; they were married very publickly in *Manchester* Church in the heat of the Wars; which was much taken notice of as a great act of faith in them both, Mr. *Horrocks* and Mr. *Root* preaching the marriage Sermons, providence directing their thoughts to pitch both on one Text; which was *Gen.* 2. 18 *I will make him an help meet for him*: both prefaging what indeed she proved, an excellent suitable Wife to him, a tender mother to his three Children, and an useful mother in *Israel*; for though God denyed her a fruitful Womb, yet she was very fruitful in good Works, of excellent parts, and well-ordered activity, of a publick spirit, of rare accomplishments for piety, charity, sobriety; whom he injoyed with abundant mutual content above 30 years: she died of a Tympany, and was buried in *Denton*

Chappel, *Octob.* 31. 1675. after whose death he lived mournfully, till God translated him to her.

Nor was this solemnity in his Mariage, any fruit of vain glory or ostentation, but upon consideration it was his settled judgment and advice, that Marriage should be publickly solmenized, yea his apprehension was that a regular approach should be made to Marriage, by mutual contract; this rule he followed when his Daughter *Elizabeth* was to be Married to a *Yorkshire* Minister; they were contracted in the close of a solemn day of fasting and prayer, in his Study, by Mr. *Nathaniel Rathband*, who did excellently discourse on that subject, from *Mat.* 1. 18. *When as his Mother Mary was espoused to Joseph.* And about a month after that, they were solemnly Married before a numerous Congregation in the Chappel. Mr. *Harrison* preaching on *Eph.* 5. 31. (*And they two shall be one flesh*): and then feasted above an Hundred persons of several Ranks, Ages, and Sexes; he usually said, he loved to have a Marriage like a Marriage; he was far from voluptuousness or prodigality, and therefore took care to prevent sinful excess, or vanity, and with all shewed a meet distance from moroseness or sordid baseness: grounding his apprehensions on our Saviour favouring and honouring with his presence, yea and miracle for liberal provision,

on, that Marriage in *Cana* of *Galilee*, *John* 2. Its true Mr. *Angier* himſelf could not be preſent at that his daughters Marriage, being indiſpoſed by a Gouti∫h humour in his foot, that he was not able to ſtir out of his Chamber, and that raiſed in him a holy meditation which he hath left upon reccord in his Diary. The Lord ſtay.d my heart with *John* 2. *Chriſt was at the Marriage*, *yet there* was a defect in comfort, *there wanted Wine*, which our Lord made advantage of to his own Glory, and the help of the faith of his Diſciples. He ſaith further, the week after my Daughter was ill, ſo that God began with them betimes, to take off their hearts from earthly things.

He ſtayed in that little Chappel at *Denton* in thoſe free times wherein he had opportuni.ty, and ſome calls t› greater places for getting worldly perferment, but that was not muchconſiderable in his account. Some of his brethren can yet reſtify how much he was courted to greater and more publick places; but his frequent refuſal was an inſtance of his great ſelf-denial; few men in his circumſtances did ſtop the mouths of malignant cenſurers in that caſe, ſo as he did; and old Mr. *Langley* of *Middle-Wych* in *Cheſhire*, who being Miniſter there before the Wars (tho 7 years together ſilenced) yet when he was reſtored to his liberty, returned to them; a great place, but of very pitiful mainte-

nance, and continued there to his dying day. And it was observed, before one of the Bishops of *Chester*, since the Deprivation of Ministers by the Act of Uniformity, that it was a signal favour to Mr. *Angier*, that he should be permitted to live with that people still, as a reward for his tarrying with them when he might have removed to his greater advantage: and indeed all his actings spake very much self-denial. How much worldly wealth might he have hoarded up if he had taken what was offered him, and retained what he had? take an instance or two. Mr. *L* sent a man and horses for him before the Wars, into *Craven*, 30 or 40 miles, to baptize his child; Mr. *Angier* went, preach'd in *Gisborn* Church, (which some remember to this day, by some observable tokens that I have heard of) and God did marvellously work upon his Wives heart by that Sermon; when he returned, Mr. *L.* gave him five broad pieces of Gold into his hand, desiring him to accept them; but he only took one, and gave him four back again: another urging him with a broad piece, he absolutely denyed it, begging an excuse with much modesty. Another time preaching a Lecture at *Braintree*, a Gentleman came to him, a stranger, desiring him to accept of a 20*s.* peice of Gold, which he thanked him for, but refused. But I forbear more instances.

About

About this time, the good people of *Rngley*, beſtirred themſelves to obtain Mr. *Angier* again to be their Miniſter, becauſe he was firſt theirs, and forcibly driven from them; they thought they had the beſt right to him, therefore they writ a large and pathetical Letter to Mr. *Angier*, which I have by me, begging of him to return, addreſſing themſelves to *Denton* people, with loving terms perſuading them to releaſe him, if it were but one year, to ſettle things amongſt them: and again affectionatly urging Miniſters that were called on to give their advice to order him that way. The Letter is full of Chriſtian bowels, and deſerves recording, to manifeſt the endeared love of a people to their *quondam* Paſtor, and their high reſpects to him. Take a few expreſſions.

Reverend and much Honoured Sir,

WE whoſe Names are here under written, being few in number, and long and not a little afflicted in condition, of that unworthy Congregation to whom God firſt ſent you (in this County) having for a long time lyen under the ſad ſence of the heavieſt affliction that this life can bear, (viz.) not the bare fear but the plain feeling of the Almighties diſpleaſure, and hot indignation gone out againſt us, to the throwing down of that hopeful beginning of his houſe, which we thought he would have builded us into, whereas he was

pleaſed

pleased to cause his Glory to shine in our publick and private assemblies, and for a short time to set up his standard in our house of Worship; giving many of us, (and others about us) our first effectual call, and coming near to all his People, laying great restraint upon those without: but Oh, how soon began our black night, (nay age) to approach our loving Father (by our Enemies hand) to tear you away from us, turned his back, or hid his face from us, and hath in anger, by his all-disposing Providence thus spoken, and been speaking to this sad place this 20 years, and upward, Let very few or none more of this People be converted; let this People have little of my presence in their house of publick meeting, let none of my Embassadours be set over them for their profit; let them be decreased by death, by schisms, and by scandals; yea, let their publick Assemblies be broken up, and let help and healing be looked for in vain; let them look for light, but behold obscurity, for brightness but walk in darkness. For these things, Reverend Sir, we do mourn, and our hearts are troubled, and to whom (under God) shall we lay open our sad afflictions, thereby to get ease, but to your self, whom it pleased God once to make his blessed instrument for planting and watering so many Souls amongst us: we have had experience of your love to us, for which we desire to be thankful, and do bless God, and do therefore make bold to acquaint you with our

broken

broken condition, intreating your interceſſion for us; and, if it were the good will of the Lord, your return to us, with the conſent of your people, without offence, though it could be but a ſhort ſpace, &c. *And thus they go on, imploring it with great importunity, for the Churches ſake, and the Lords ſake, though but for one year.*

To this are 24 hands ſubſcribed; but the People of *Denton* having poſſeſſion, would by no means yeild; and Miniſters gave in their judgment, upon due conſideration of circumſtances, that for the publick good of the Church, Mr. *Angier* ſhould continue at *Denton*, in which he was willing to acquieſce.

As to Mr. *Angiers* judgment in Eccleſiaſtical affairs, in free times, as he had not turned aſide to conformity, on one hand, ſo now he ſtuck faſt and firm to ſound and Catholick Principles, not turning aſide to any ways of ſinful ſeparation, though ſome of his intimate friends forſook him, and ſome of his brethren cenſured him for too large Principles and practices in Church-adminiſtration: yet as he had a tender reſpect to congregational brethren; ſo they had (at leaſt many of them) a great reverence for him; he was a principal member of that Reverend Claſſe, (or Aſſociation of Miniſters) at *Manchſter*, and was of great account

count and use among them; such was their esteem of him, that they would scarce do any thing of importance without him, he oftentimes presided as Chair-Man, or Moderator, frequently attended the provincial Assembly at *Preston*, had ruling-elders in his own Congregation, but loved not dividing principles, or distinguishing Names, or Lordly domineering by any Arbitrary impositions: I have often heard him say, that in a little time, who ever lived, should see much of the Government of Christ should be carried on in particular Churches amongst themselves.

He was of a Sweet, Moderate, Healing Spirit, both at home and abroad; yet very faithful and plain dealing, whereby some were at present offended, and possibly some of his principles or actings suited not some persons principles or humours, yet even those entertained what he spake with high veneration; and if at any time they broke out into passions, or unruly animosities, his love and lenity, his mild carriage and compassionate Spirit, did so mollify and qualify their Spirits in time, that they were either overcome to a compliance, or won to endeared apprehensions of his candor and ingenuity: so that I have often thought of that passage of *Melchior Adam* one of the *German* Divines, as applicable to Mr. *Angier*; it was *Schwebellius*, that had much

Melch. Ad. *in vit ger* Th. p. 63.

much to do with Anabaptists, and Swinckfeldians, [*Quorum impetus manſuetudine fregit, patientia vicit & lenitate in ordinem coegit*] thus this good Mr. *Angier* hath by mildness broke, by patience conquered, and lenity reduced to good order such as others rigour and severity hath exasperated to irreconcilable distances; but ordinarily an healing vertue followed his gentle hand.

And for his judgment and practice in publick and politick affairs, he was fixed in his apprehensions for Monarchy, and was not wheeled about with the change of times; he was one of those that bore his Testimony with the Rest of his Brethren, against that unparallel'd murder of King *Charles* the first, and the Usurpations attending it; he refused to take up the ingagement, tho to his great prejudice, for he told a godly Minister that he lost 200 *l.* by his refusal of it. He durst not give God thanks for the Armies success against the Loyal *Scots*; he poured out many hearty prayers and tears for his present Majesty, asserted his right to the Crown in the face of apparent danger; joyned with his Brethren in that solid plea for the Non-subscribers to the Engagement, which was (to be true and faithful to the Commonwealth of *England*, as it is now Established without King or House of Lords) for which they were threatened and endangered, till God broke that snare; some troubles both Mr.

Angier

Angier and some Ministers and Gentlemen went through, for owning his Majesties interest, they were carried Prisoners to *Leverpool*, and from thence removed to *Ormskirk* because of the Plague; they had indeed the liberty of their friends visiting them, and free intercourse; they spent much time in prayer, and thus strengthened one anothers hands in God, and left a good savour behind them, the remembrance whereof continues to this day.

At this time was the conception, and afterwards the birth of that excellent Treatise of Mr. *Edward Gee's*, then Parson of *Eccleston* (and prisoner with them) about prayer; the occasion whereof was this: Amongst the rest of the debates managed by these holy men, this was one great case of Conscience, wherein they desired satisfaction, *viz.* Whether God may hide himself from his peoples prayers, grounded upon his promise, and seem by his providences to answer the prayers which are contrary thereto? whether this can be paralleld with any examples? in what sence God may do this? what may be the reason thereof? what use may be made of Gods proceeding herein? This multifarious question being the proper subject of that day, and not satisfying themselves in their present discourses, they judged it fit to refer it to a fuller discussion by some able pen, and pitched upon Mr.

Mr. *Gee*, who undertook it, and writ an excellent treatiſe, which is extant, and of great uſe at this day.

Other caſes of Conſcience did occur in that day, wherein Mr. *Angiers* advice was deſired; one was, Whether Juſtices of Peace or other Officers might take commiſſions from, and act under thoſe Uſurped powers? Mr. *Angier* thought they might, bringing inſtances of Civil Officers acting in their ſtations the ſix years of *Athaliah*'s uſurpation: there is a full treatiſe in writing upon this ſubject: many ſuch caſes were propounded to him, and ſolidly reſolved; and indeed he was eſteemed by good men, the living Oracle of his time, as Mr. *Hilderſham* before him, and by ſome ill-willed perſons he was called the Idol of *Lancaſhire*, becauſe of the great value moſt men ſet upon him: but more of this ſubject ſhall be ſubjoyned in the cloſe, of his facutly in reſolving weighty caſes of Conſcience.

He was not a man for Military Exerciſes, yet his counſels and prayers had influence on weighty affairs, and this was the ſphere he moved in, not thruſting his Sickle into anothers Harveſt, but declaring his judgment as a Miniſter of the Goſpel, when conſulted with: he could not but enquire how it went with the Church of God at home and abroad, that he might accordingly order his prayers; and for this reaſon its

ſaid

said reverend Mr. *Hooker* of *New England* was a great inquirer after News, and he said he did it upon the same account; and thus did holy *Nehemiah* make inquiry, not out of *Athenian* curiosity, but Christian conscientiousness, to sympathize with the Church of God: he had no hand in publick revolutions, hence it was that he injoyed so much peace, and that all parties had an high esteem of him; in the Lord *Delameres* appearance for his Majesties Interest, Mr. *Angier* stayed at home, though his heart and prayers were that way; yet he foresaw the event, and in that God graciously heard his prayers for preventing the effusion of blood, and bringing in the King in so remarkable a manner the year following, for which Mr. *Angier* kept solemn days of thankfulness, though he also predicted an approaching storm on many of the Ministers of Christ, that could not run the same length that others complyed with; and at an exercise at *Eccles* he gave remarkable hints of what was coming on, from *Exod* 14. 12. in a full assembly of several sorts of hearers, but so wisely, that the most malicious *Momus* could not take advantage from his Sermon; and indeed he might be allowed to speak what others could not, his integrity and loyalty, his uprightness and peaceableness being deeply engraven in the Consciences of all that knew him, and his name being precious

precious to all that heard of him; when the Act of Uniformity came out, he preached very plainly on *Esther* 4. 1. It was very admirable to observe what pat and proper Scriptures he chose, pertinent to publick or personal occasions, and how sweetly and suitably he accommodated his matter thereto.

His most natural *Genius* led him to be a Son of Consolation: he had a peculiar gift in opening the sweet promises of the Gospel, and pouring oil into wounded consciences, incouriging drooping Spirits, answering sad objections to abundant satisfaction; yet he could (and sometimes did) act the part of a *Boanerges*, to thunder out the menaces of the Law against secure and sturdy Sinners; and the Lord blessed his Ministry both ways, for levelling high Mountains, and lifting up Vall-y-Souls. He was an excel ent Text-man, a solid Expositor; his way was, comparing one Scripture with another, wherein he had a singular art, shewing the main scope of the Holy Ghost therein, raising pertinent doctrins therefrom; though he had consulted with Expositors (of which he had store of choice ones) yet he made no ostentation of his acquaintance with them by numerous quotations, but extracted the marrow out of them, and pitcht upon what semed to him most proper.

He did not concern himself with controversies in the Pulpit, but preached the most plain, practical, experimental truths, and often inculcated the Essentials of Religion, still teaching the people knowledg, insomuch as the Christians that were bred under his Ministry were solid, substantial, knowing and peaceble professors, few warping off to the errors of the times; and if he had occasion to deal with the petulant Sceptick or Dogmatizers of this age, he rather laid down positive truths, and solidly confirmed them, than follow the wild vagaries of Erratick Spirits, by disproving them; judging with *Zuinglius*, [*Veris intellectis, falsa etiam haud difficulter agnoscuntur*]; when truth is discovered, errour is detected; and is ether acknowledged, or falls of it self. But indeed he loved not disputes, nor did his studieis or genius carry him out to controversies, except Gods glory, and the necessary defence of truth required it, and then also he managed things so calmly, fairly, that he won adversaries, and won credit to his cause; Dissentions were his burden, unity his delight, and God gave him his desire, *for the Divisions of Reuben he had sad thoughts of heart*; and for disputes among Divines, was ready to breathe out with honest *Summerhold*, that sad word [*quis me tandem liberabit ab ista rixosa Theologia*] who at length will set me free from this

this brawling kind of Theology? For Mr. *Angier* ſtill expreſſed a ſad regret upon ſuch unwelcome occaſions of diſpute and contention, his uſual expreſſion being, This is tedious work, and goes on wearily.

'Tis true he was a great peace-maker in ſacred or civil broiles: if any of his neighbours had quarrels with one another, the matter was brought before him, and his wiſdome found out ſome expedient to reconcile them, and his grave exhortations uſually prevailed for accommodation; if not, he laid it deeply to heart, and ſtill made it the matter of his prayer; but God ordinarily bleſſed him with ſucceſs, and gave him the bleſſing pronounced to peace-makers, to be called one of the Children of God; in ſome caſes of difference, I have known him (ſaid one that had reaſon to know it, and is faithful in the relation) give Money out of his Purſe, to compoſe ſome quarrels: and tho thoſe days were moſt grievous to him, yet when his ſucceſſe anſwered his deſigns, the iſſue and the review were ſweet to his ſpirit, and he did not repent his weary labours.

Mr. *Angier* did not offer to the Lord that which coſt him nothing he ingaged his whole man in that which he went about, not doing the work of the Lord negligently: he took great pains in ſtudying his Sermons, and they were elaborate, full fraught with Spi-

ritual marrow, very exact, no waſte words or repetitions, but went on ſmoothly, pertinently, ſententiouſly, though he ſtudied matter rather than words, and never uſed notes in all his life, but took pains to commit his Sermon to memory, which he had before diligently penned; he ſtood not to look proofs, but repeated the words of the Scriptures he quoted exactly, yet *memoriter*, ſo improving them to the preſent occaſion, holding up his hands all the time of his Sermon, ſpeaking with an even, audible voice, with much ardency and intention both of Spirit and ſpeech; his Sermons were not long nor full of heads, but well compacted and methodical (which is an help to memory) and under thoſe few particulars he had pertinent and plain inlargements; he preached longer in his younger days, and in his old age about an hour, ſcarce any more or leſs, and it exceedingly ſpent him, uſually ſweating at his coming out of the Pulpit; warming a Scarlet Cloth, and laying it on his Breaſt, for he was very ſubject to catch cold after preaching; and I have heard him ſpeak of old Mr. *Rogers*, that in his younger days when he came out of the Pulpit, one muſt have ſtayed him, to have diſcourſed with him, then another, in the open air, when the pores are open; but he found ſenſible prejudice by it, and learned to take more care of himſelf, for people did not conſider it.

It

It was littel less than a Miracle that a man of such a weak constitution as Mr. *Angier* was, could bear up so long under such dayly and indefatigable labours, his constant preaching, twice every Lords day, most part of his time, travelling and preaching many exercises abroad on Week-days, his monthly attendance in the Classical Presbytery, frequent travels to the Provincial Assembly, constant assisting in the Ordination of Ministers, observing many private fasts amongst his own People, and abroad; yea extraordinary fasts in publick, especially the monthly fasts kept for *Ireland*, at that time, he ordinarily kept the fast himself, wherein he spent six or seven hours in wrestling with God in prayer, or preaching the word; he was wonderfully enlarged, and had a great measure of the Spirit poured upon him, as to the assistance of his Spirit, and his body was much supported, for he said private fasts spent his natural strength more than his sabbath-days work, for he still kept the posture of kneeling; and did affectionately joyn with others that were exercised; for he put others on to prayer, and himself closed up the day with a short but warm melting prayer, being short towards the latter end of his days.

His observing fasts with his people was an evidence that his delight was in that kind of work; for he hath oft said, that

one great thing that tyed and indeared him to that poor people, was, that whenever they had occasion, they appointed a fast, and did joyn together in prayer, and also in praise; and he had a particular honour to his worthy friend, Col. *Richard Holland*, on that very account, that still (he said) when he had been in troubles, he did constantly call good people to pray to God with him.

He was so constant in his Ministerial work, and diligent in his studies and preaching to his own people, that though Mr. *Harrison* of *Ashton* (his intimate and intire friend) and he, lived near together for twenty years, yet never did they exchange places for one day in that time to ease themselves; Mr. *Herle* told him he had a weak body, yet a Venice Glass well look'd to, would last a considerable time: and notwithstanding his excessive labours, God maintained in him a considerable measure of health, possibly more than he enjoyed in his younger years; and next to Divine Providence, much may be ascribed to his severe temperance, observance of diet, composedness of mind, and care of himself, according to his experiments of what he had found helpful or hurtful to him: and though he was of a far weaker constitution than Mr. *Harrison*, and Elder by several years, yet survived him; to whom he hath sometimes said, Mr. *Harrison*,

you

you think you can do any thing, but your body will fail you, and indeed it did, for tho that learned, gracious, zealous man of God had a very strong, healthful, robust body; yet by his excessive Studies, and assiduous labours, and watchings, and sitting so close without fire in cold Winter-Nights, that his nerves were so contracted, and his body so weakened, that some years before he died he could not stir Hand nor Foot, yet was hearty, and would often say, if I were in the Pulpit I should be well. But to return to Mr *Angier*, he was a man much in prayer, and mighty, it may be said of him as of *David*; Psal. 119. 164. *That he prayed or praised God seven times in a day:* at least twice, (I think thrice) with his Wife, twice alone, and twice with his Family; in his Family-work he was very profitable, every one got a verse or more out of the Chapter read at prayers; he gathered some useful instructions, short, but substantial, and accommodated to the condition of the Family; Eight of the Clock in the Morning, and betwixt five and six at Night before Supper, were the ordinary seasons for Family worship, beginning with a Psalm, by which the Family had notice to come together: his constant course was to have a Chapter read after Dinner, and Supper, before they rose from the Table, and before thanks was returned; and he said, he

took up that usage of having a Chapter read at Meals from Mr *Rogers* of *Dedham*; worthy Mr. *Samuel Hildersham* had constantly two staves of a Psalm sung after Meals, so had the first Christian Emperor *Constantine* the Great, as *Eusebius* tells us, and I have known some use it.

And as Mr. *Angier* was much in prayer, so he was mighty in prayer, fervent as well as frequent, he wept and made supplication, *Jacob* like, yea he was an *Israelite*; a Prince with God, he was by some called Weeping *Angier*; for as he seldome rose off his knees without Tears, so some have observed, Tears at some seasons trickle down to his Band, in great abundance: Mr. *Isaac Ambrose*, in his Diary Printed with his *Media*, saith, that upon a solemn day of fasting and prayer in *Manchester* Church, Mr. *A.* concluding, his prayer was so working, that I believe it melted all hearts; and for my own, saith he, it pleased the Lord so to soften and to break it, that so far as I remember, it was never in such a melting frame in any publick ordinance before; and as it workt on mens hearts, so it was prevalent and reacht Gods heart, as the event did demonstrate; thus the inwrought Prayer, [δέησις ἐνεργουμένη] of a righteous man availeth much: certainly Mr. *Angier* had many remarkable returns of

of prayer; whereof it may be ſomething ſhall be added out of his own papers hereafter; ſo great was the eſteem of him generally, that he was frequently ſent for to pray with ſome Melancholly perſons, and ſome poſſeſſed, as was ſuppoſed, and ſometimes they brought ſuch perſons to him from far, and God was pleaſed in ſome caſes to hear prayers; but ſome particulars much talked of, I dare not relate what I have heard, except I had clear and undoubted teſtimony of the truth thereof.

Seriouſneſs in thankfulneſs.

And as he was inſtant and prevalent in prayer, ſo he was excellent and abundant in praiſes, he exceeded others in ſupplications, and himſelf in thankſgiving; frequent Ejaculations and expreſſions of Gods grace and Mercy, were in his mind and mouth; they that converſed with him frequently heard (*Deo gratias*) thanks be to God, from him. But as he took more occaſions than many others of keeping days of thankſgiving, ſo God gave him ſtill more occaſions of thankfulneſs: and its uſual for God to put new ſongs of praiſe into thankful perſons Mouths, it was his frequent obſervation, that when a day of thankfulneſs was appointed, God ſent in ſome freſh matter to increaſe joy in the Lord; and ſometimes the intervening providence merited ſuch a day as much as the former: ſo well doth God take

take an aspect towards that lovely duty, that he incourageth to it. And oh how inlarged was he in those Days and Duties! he seemed to be transported into Extasies of Admiration: yea he seemed to be elevated above the Earth, amongst the Cœlestial inhabitants; his heart and mouth were inlarged to an high strain, in rehearsing the loving-kindness of the Lord: he expatiated especially upon Spiritual mercies, to the astonishment of those that joyned with him in admiring *Davids* holy Rhapsody, 2 *Sam.* 7. 18, 19, 20. *Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?* it would have done ones heart good to hear him an hour together, reckoning up the mercies of God, in Infancy, Childhood, Youth, riper Age, in all Estates, Relations, Conditions, Afflictions; and then magnifying the free grace of God, in giving his Son for us, his Spirit to us, promises, priviledges, Gospel-ordinances, *&c.* and then the great kindness of God to his particular congregation, in publick liberty, for which he kept many days of thanksgiving, and for national mercies; yea there was not any of his Relations, or in his Congregation, under any Affliction, Temptation, but as he prayed for them, so he gave God thanks for their deliverance: he knit his Breast to every ones heart and case; he mourned with such as mourned,

mourned, rejoyced with such as rejoyced, God had given him a sympathizing heart, he might say, Who is Weak, and I am not weak? 2 Cor. 11. 29.

But especially he was deeply concerned for the Church of God both at home and abroad; he gave God no rest, but was the Lords dayly remembrancer, standing betwixt the living and the dead, in the breach that sin had made, to hold off wrath. He had great interest at the Throne of Grace, and notably improved it, by a believing prayer, and filling his mouth with Arguments: he had skill and will for his work; often was he in the Mount, and conversed with God as a Man with his Friend: he had an excellent Art in humble expostulation with God: surely the Church-militant parted with a Friend when he was translated to Glory, it appeared in the congregation, that God had set him over, what weight he bore up, by the dreadful consequences attending his death; for thereby the people lost their priviledges; for from the day of his Funeral to this day, never did Non-Conformist preach in his Pulpit, so that it appears for whose sake the liberty was maintained; *Denton* hath found the smart, its well if *England* feel not the fatal fruits of the removal of such Pillars; *Methusalem* dyed that year the deluge overspread the World: *Hippo* was lacked by the *Vandal's*

dals immediately after *Auguſtines* death there: *Heedleberg* taken after *Pareus*'s death: *Luther* dyed a little before the Wars in *Germany* Lord prevent temporal evils threatned, that the prediction may not be accompliſhed, that the righteous is taken away from the evil to come: this Worthy, fallen in *Iſrael*, ſpeaks heavy things to *England*.

Iſa. 57. 1.

Earneſtneſs in prayer.

Mr. *Angier* was very ſolemn and grave in all his addreſſes to God, or in his delivering meſſages from God: it was his uſual manner, before he ſpoke a word in prayer, to pauſe a conſiderable while, looking upwards, compoſed his thoughts, poſſeſſing his heart with awful apprehenſions of the Divine Majeſty, and by mental ejaculations imploring Gods quickning preſence; and after a ſeaſon he arrived gradually to a great degree of zeal and warmth in prayer, agonizing in the duty with ſweat and tears, which rendered his ſpeaking, at ſome ſeaſons both painful and difficult; yet was he not only made up of zeal and affection, but had proper and pertinent matter, exact method, and apt expreſſions: Mr *Harriſon* was wont to call him a ponderous man, for every word had its weight and emphaſis; he had no waſte words either in prayer or preaching, but as his affections were Boiling,

ing, ſo his Words were few and well weighed.

He did not uſe to be long in prayer, except upon extraordinary occaſions, and then not tedious, becauſe variety of matter and patheticalneſs in the manner rendered his prayers acceptable to the joyners; he propounded this Queſtion, Whether the ſpirit of God did ordinarily dictate matter of prayer? he did conceive it might, from *Rom.* 8 26. *the ſpirit helpeth, for we know not what we ſhould pray for.* Yet he was far from *Enthuſiaſm*; nor was he altogether againſt forms of prayer, nor joyning in publick with the Liturgy, though he judged that inconvenient modes of worſhip muſt be our affliction, but may not be our ſin, when we are not in a capacity to remedy; nor did he think that meer preſence doth ſignify conſent or approbation of every thing we hear. As for the Lords prayer, his judgment was, that it was delivered chiefly by our Saviour as a pattern or platform of prayer, to which, (as to ſeveral heads) all our prayers muſt be referred.

Pertinence in Preaching.

He ſeldom inſiſted long upon a Text (except when he took a Scripture before him) becauſe (as he uſed to ſay) a Miniſter may have frequent occaſion in the courſe of his Miniſtry

Ministry, to return again to the same subject, therefore he needs not to say all that can be said upon it at once, but extract the marrow of the Text, and pick out what at present he judgeth proper to the principal occasion for which he chose it, and drive that Naile home: yea tho a Minister should say all that he can find out upon such a Text or Subject, yet he will be forced to leave some gleanings that he may return again to gather up, and those as pertinent and useful, as he pressed, as at his first Vintage-reaping: so true is that of *Tertullian*, I adore the fulness of the Scriptures. He had a notable observation from *Heb.* 11. 32. *For the time would fail me to tell of Gideon*; hence he observed, That a Minister must have respect, not only to what he is to say, but to the time he is to speak or write it in; all things cannot be spoken at one time, Christ taught as people were able to hear; people, yea the best people have but a measure of attention, memory or affection; good old Mr. *Horrocks* was wont to say, I would rather leave my hearers longing than loathing.

Adora scriptura plenitudinem.

And as Mr. *Angier* constantly preached, so he carefully Catechized the youth of his Congregation, according to the Assemblies Shorter Catechism, and explained it, opening the principles of Religion in a plain and familiar

His Catechising.

familiar way; sometimes taking an account of their proficiency: and if he heard of the breakings out of sin in any of his hearers, he faithfully admonished them privately, and sometimes publickly, sometimes sending for the persons, and pleading with them, with much gravity, humility, and Bowels of compassion. O dinarily when strangers came to settle under his Ministry, he sent for them, discoursed with them, counselled, instructed, exhorted them; thus he dealt with new Married Persons, and indeed God brought several from other places to fix themselves under his Ministry for the benefit of the Ordinances.

His usual saying was, If God will help me to take care of my duty, I will leave him to take care of my comfort: his main design was to bring Glory to God in the conversion of sinners, and edification of Saints: the attaining of these ends was his reward; when any sent him tokens of their respects; he lookt at God in it, and was more glad of it, as a sign of their proficiency, than a means of his inriching himself. So *Paul, Phil.* 4. 17. *Not because I desire a gift, but I desire fruit that may abound to your account*: thus it is said of *Bucholser*. (*Gratiam munerum, quam munera, & Theologiæ fructum quam fortuna malut,* *His self-denial in receiving.*

maluit, he rather chose, and accepted better a kindness in the giving, than the greatness of the gift; being better pleased with the fruit of his Ministry, than meerly their bounty.

His diligence in reading Scriptures.

Mr. *Angier* was much conversant in the holy Scriptures, they were dayly his delight, and he had an excellent art in chusing and adapting fit Texts to Divine Providences, that the Word might be a comment on the work of God: seldom did any remarkable Providence, or sudden accident fall out, but he either made it the main subject of his discourse, or particularly applyed some thing he had in hand thereto: he had a singular skill in preaching Funeral Sermons, to that too he rarely made Historical reflections on the dead, yet intelligent hearers might gather pertinent instructions or admonitions from his doctrinal conclusions, and close applications naturally resulting therefrom, he behaved himself with much reverence in Gods publick ordinances; minding duely what was in hand; he constantly writ Sermons, when others preached, for example to others, to prevent diversions, and for his own edification; he was so full of candor and ingenuity that tho mens gifts were weak, yet if they were honest, he would commend them; never did any hear him despise or disparage others, but as he

he much desired to have young Ministers preach with him; so if they missed in it, he would plainly and privately tell them of their slips, or incourage such as did well; what he spake was from his heart; what others spake, he would make a candid construction thereof, if it would admit it; when the Minister that preached for him came out of the Pulpit, he usually met him with this Salutation, [*thanks be to God, or blessed be the Lord*] never returning thanks to the Minister, (so far as I knew) but to God for his help to the Minister.

His Exemplariness in administring the Lords Supper.

He was very excellent and exemplary in his administration of the Lords supper both as to Method, Matter, and manner, that ordinance was celebrated every month, and he had many hundreds of communicants, especially in these late times, good People from all adjacent parts and Counties came flocking thither, and there were feasted and refreshed. I have known many strangers come ten, yea some twenty miles, yea some thirty miles to attend on the ordinances at *Denton*, so that there was often more communicants than could set on seats in the Chappel, and officers went amongst them to see if there was no intruders; for either they were known by face to them, or had testimonials from approved Ministers, or emi-

nent Christians: his exactneſs, gravity, and inlargedneſs, was ſuch, that the firſt time I partaked there, a worthy Gentleman bad me obſerve him diligently, ſaying he is the exacteſt man in *Lancaſhire* in this work, and I thought young Miniſters might take notice of him as a pattern worthy imitation: and oh, how many Souls have been quickned, comforted, and nouriſhed in that ordinance, in that place! what gracious words proceeded out of his Mouth, and what gracious impreſſions have been made on communicants hearts!

Diligence in Private Studies.

He was very diligent and painful in his private Studies, and was much pleaſed with his Cloſet-retirements: its true he was not able to read much in his elder days, but he had variety of imployment, ſometimes Reading, ſometimes Praying, Meditating, Writing; he Writ many choice and excellent Letters; pithy, pertinent, profitable, upon ſeveral occaſions, ſome whereof he copied out, were they collected into one intire piece they would be of excellent uſe: he often complained of his memory, ſaying he had a memory for nothing but to remember his own Sermons: but indeed his memory was not to be ſlighted, however his ſolid judgment, clear underſtanding in divine myſteries and gracious experienced heart, ſhined forth in all he did, helped his invention, and continu

tinual exercise did corroborate his memory, and strong affections especially carried him through all; for a Sanctifyed heart hath never a bad memory.

He was of a Savoury, holy, heavenly frame of Spirite to eye God, in all, and to improve all occurrences for spiritual advantage: the like instance of an exact conversation hath seldome been found; I was once riding along with him, and a Minister of my acquaintance wh m I met, askt me who he was, being passed by, I told him; he said, if there be an Angel on Horseback, that's he. and a servant, that lived with him many years, and knew his manner of life, attests, that he walked as near the rule of the word, and pattern of our Saviour, as is possible for a man to attain to on this side Glory, excelling in every Grace, exemplary in every good work, elevated above the ordinary rank of Christians, as it was said of *Buchlzer*, as to livelinels, (*Vivida in eo omnia fuerunt, vivida vox, vividi oculi, vivide manus, gestus omnes vividi*;) voice, eyes, hands, gesture, all full of liveliuels and vivacity: thus this man of God, Mr. *Angier*, did act above his strength and years in Gods work and worship, and was so full of warmth and spirit fulnels, that it plainly appeared he was acted and animated with a Spirit beyond his own, for God was with him, and he was much with God.

His exact conversation.

Melch. *Ad. vit* Buchol. *p.* 556.

His affability, lenity. He was affable to all, amiable in converse with his intimate friends, open-hearted in discovering himself, without subtil reserves, or perviſhness of Spirit: he was so far as any could discern, [ἀοργητος καὶ ἀχολος] without anger, or choler; how be it his natural constitution being sanguine, might incline him to passion, yet the large measure of Grace wherewith God had endowed him, and continual Mortification, had so sugared and lenifyed his disposition, that to all that conversed with him, he seemed to be compounded of love and sweetness.

His gravity. But withal he was a person of great gravity, his mildness did not degenerate into fondness or levity, nor his gravity into morosenes, or austerity, but a kindly mixture of mildness, Majesty, and attractive sweetness, put such an awful reverence into his countenance, as did at once daunt impudent profanenes, and animate religious modesty; none were so audacious as to be found in any unhandsom act before him whose very looks gave check to debaucheries, and none that knew him were afraid to open their Soul-cases to him, finding him so tender and condescending to them upon all occasions: indeed he was fruitful in holy discourse to all; upon a question or case of conscience he had the faculty to inlarge suitably and edifyingly, to the satisfaction of the propounder, if company

pany had been silent; himself usually propounded a profitable question, or a proof of some principle of religion, or the meaning of some Scripture, as mater of discourse for mutual edification; sometimes in travelling with a Minister (as one testifies) he would call on him (when the road was free) to repeat the Heads of the Sermon he Preached or heard last.

He was exceeding liberal to the Poor, both in giving, forgiving and free lending; it was strange to observe how much he gave out of so little; he had a liberal hand and an open heart, he devised liberal things, making frequent collections in publick, improving his interest for the indigent, or in publick affairs: his left hand knew not what his right hand did: one instance take, when the Collection was made for *Northampton*, 1675. he was then indispos'd, and went not out of fourteen weeks, or thereabouts, and therefore desired his kinsman to preach on 2 *Cor.* 8. 7. which he did, preparing the People in the morning, for the Collection in the afternoon; at which, because he could not be present, he sent his charity by his servant, which was not inconsiderable, but afterwards gave privately three time as much as he had done in publick by his servant: yea in cases of Collections, he would oft put on both his Children and servants to give: yea he sent

His liberality to the Poor.

to poor Widows, Orphans, others, consi derable sums, with a charge not to tell from whence it came: he had not above 20*l.* a year from his hearers; and though he had an estate of his own, yet all things considered, it may seem next to a miracle that he should so abundantly lay out, and possess any thing, when his layings in were so small: but God made good that promise, *There is that scattereth, and yet increaseth; The liberal soul shall be made fat: and he that watereth, shall be watered also himself, Pro.* 11. 24, 25.

Forgiving injuries.

He was also very free in lending, and as free in forgiving, and passing by unkindnesses: one instance particularly was this, When a Neighbour, (an indifferent Husband for worldly matters) had borrowed Money of him, and broken his word, not paying it in many Months after promise of payment, instead of paying the old debt, he comes to beg a new favour, to borrow more Money, which Mr. *Angier* lent him, and being asked why he would lend money to a man so dishoneſt and unfaithful, replyed, that he did it to make a Knave an honeſt man.

His faith and courage.

He was a man of much faith and courage in Gods cause, and withal of much prudence and discretion; his courage was the result of

of his faith, not so much of natural magnanimity. When the Act of Uniformity took place, and Ministers generally concluded to give over, he kept his resolution to go on in his work, yet not censuring them that desisted, for he plainly saw all Ministers were not under the same circumstances; he did continue in his publick station without considerable interruption, to that discriminating providence made little *Denton* a *Goshen*, and kept their fleece wet when others were dry in most places; it was a little sanctuary to many, and Gods ways were in it of providence and influence: its true, Warrants were now and then issued out, to apprehend Mr. *Angier*, but the worst men had no heart to meddle with him; sometimes they searcht, but profest they would not see him for an hundred pound: some of the Bishops of *Chester* would inquire of his son, how doth the good old man Mr. *Angier*? most of the Justices had a great respect for him, some were nearly related to his Wife, her eldest Brother chiefly, Mr. *Mosely* of *Ancols*, whose Mother and another Sister did sojourn many years with Mr. *Angier*; he thought also that his confinement at home, travelling and preaching little or not at all abroad, was a furtherance of his liberty, they said he is an old man and cannot live long, let him alone while he lives.

His exactneſs every way.

He was exceeding exact and punctual in all he did, if in worldly matters, Bargains, Writings, Bonds, Sealings, yea the ſmalleſt concernments wherein there was any danger of litigious ſuits, or controverſies, tho it was betwixt neareſt relations, he cauſed things to be firmly done, and ſafely kept, which in after times proved of great uſe; for he ſaid, it doth no hurt to have things done ſurely; and it may do good; for no body knows into whoſe hands ſuch things may fall, for men are mortal; he carefully laid up Acquittances, Receits, or any writings of Agreements, which have put things into readineſs ſince his death: he was alſo exact in his apparel, ever neat, tho never ſplendid; handſom, not gawdy: if he ſaw any facing or finery in others apparel, he would ſay, I keep my Sattin in my Pocket; he uſed to wear a Maſter of Arts Gown, both Lords-days, and Week-days, at home; he loved to ſee perſons neat, and would ſay, one may be cleanly in Rags: he ſhamed ſome out of their ſlovenlineſs with friendly rebukes.

Given to Hoſpitality.

He was given to hoſpitality, a Biſhop indeed, a *Gaius*, that freely entertained Gods Servants, Miniſters and Chriſtians, ſo that he ſeemed to be an hoſt to the Church; it is incredible to relate what variety of ſtrangers and friends came Weekly, almoſt daily to his houſe, and were handſomly treated,

treated, tho not with varieties, yet with ſufficieny; he had a ſtanding Table of wholſom freſh meat. Noon and Night. Upon Lords-days his Table always was well furniſh'd with gueſts, (beſides abundance that had broth, *&c.*) ſo that Mrs *Hide* of *Norbury*, (a religious Gentlewoman, and a dear friend of his) would have ſaid to him, Mr. *Angier*, I am ready to think God works miracles at your Table, in multiplying your proviſions; for ſaid ſhe, if I ſhould ſet half as many people to more meat than you have, they would eat it all up, but there's ſtore taken off your Table; And himſelf hath oft ſaid, that there's a bleſſing attendeth houſe keeping, as if the ſupplies thereof were unaccomptable. A worthy Miniſter heard him once ſay, that he knew by experience, that little or much, it was all one, he had as much in his purſe, when he had not half ſo much Means, as he had then when he ſpoke it; as *riches increaſe, ſo they increaſe that eat.*

His government and order of his Family was admirable and imitable, I may truly ſay unparallel'd. His Family was as a well diſciplin'd Army, where all knew their proper ſtations, and did careſully attend their poſt, yea a well inſtructed Academy, and an organized Church; it was uſually numerous and regular; for a conſiderable *The order of his Family.*

ſeaſon

season he had several young Scholars Tabled with him, that were sent to him for education under his inspection, and God did bless his example, instructions and prayers for the good of some yet living: some that were capable he put upon preaching one part of the day; several assistants he had successively, and gave them most of the incouragement they had. When he was grown into years, and not fit to preach twice a day, his Brothers Son was with him Eleven years before his Death, and was a great comfort to him.

How the Lords-day was spent.

Lords day was thus spent; after private devotions in their closets, in the Family, near Eight a Clock a Chapter was read, a Psalm sung, then he went to prayer; and about Nine a Clock they went to the Chappel, which was but a few steps from his door, according to his wish and usual saying, *the Priests went about the Temple*; and at Noon, immediatly after Dinner, one repeats the Forenoons Sermon in his house, at the same time another was repeating in the Chappel to many people that stayed there, singing Psalms both before and after; this continued till Publick ordinances begun; and at their return home shortly after, Mr. *Angier* sung a Psalm and went to prayer, then to Supper, and a little season after Supper, a Psalm was sung, and one repeated

ed the Afternoon Sermon, and another Psalm being sung, all was finished with a short prayer, and so the Family was dismissed to their apartments. And so for the rest of the Week, servants so ordered their affairs as to be present at family-prayer; on Monday Nights the Forenoon Sermon of the preceding Lords-day, and Saturday Nights the Afternons Sermon was reppeated ordinarily in the Family; on Friday Nights they said their Catechisms, some in the Assemblies shorter, others in the larger Catechism; some also repeating the proofs memoriter: he gave order that they should dispatch their worldly occasions the last day of the Week, that they might prepare for the Lords-day approaching, which they did, and were outwardly conformable, for he would suffer no disorders in his Family, yea most of his Family proved truely gracious; they were ordinarily loving and affectionate to one another, and lived many years in great peace, unity and order; the whole number was often sixteen, or at least Fourteen, seldome under Twelve, tho he had but one Danghter with him for several years before he died: his carriage was sweet and obliging to all, yea to the meaneſt in the Family, and he behaved himself with such an awful yet lovely deportment, that many have been ready to speak of him and his Family-concerns, with the like words as

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the Queen of *Sheba*, accounting them *happy that conversed with such an holy* man of God; and tho they had heard of his way, *yet the one half was not told them.*

1 Kin. 10. 4, 8.

His Friends.

Mr. *Angier* had many worthy Friends, of good rank, and great piety, who bore a very great respect to him; and as *David* chose such as feared *God for his Companions*, so did this holy man take his delight in the Saints, *as most excellent upon earth:* holy Mr. *Henry Ashhurst* sometimes visited him at his house, and was visited by him. Mr. *Crew* of *Utkinton* in *Cheshire* was his dear and intimate Friend, and had an entire love for him, as the Writer hereof can testify, for being at his house at *Utkinton*, and Mr. *Crew* shewing him and his Wife some handsome pictures, hanging in a Chamber, (in which he much delighted) amongst the rest, shewed them the Picture of Dr. *Wilkins*, who (saith he) is to be our Bishop of *Chester*; but (said he) Mr. *Angier* is my Bishop: and I have heard that Mr. *Crew* oft solicited Mr. *Angier* to sit while his Picture was drawn, and he would be at the charge of it, but he put it off, saying a Ministers Picture must be in the hearts and lives of his people: so far was he from pride, or vain-glory, that he never had his Picture drawn, tho doubtless it would have been a lovely piece, if to the Life, for he was an exceeding comely

perſonage, tho low in ſtature, yet of a clear comeplexion, red and white, of a chearful countenance, and very graceful; of a venerable aſpect, and pleaſant: but he judged the bleſſed fruits of a Miniſters labours are more elegible than the moſt lively effigies of their vaniſhing carcaſſes ingraven in durable Braſs or Marble.

Seeking good of Souls.

His heart was much ſet upon the good of ſouls, and therein God bleſſed him with abundant ſucceſs; and this was a conſiderable part of his reward. He ſometimes related old Mr. *Dods* interpretation of the labourers in the Vineyard, *Mat.* 20 which he ſaid were Miniſters; ſome indent with our Lord for their penny, *i e.* preferment, good parſonages, abundant maintenance, honours, and to live bravely in the world, God gives them theſe things, they are at preſent well pleaſed therewith, and this is all that God deſigns for them, they have their bargain, it was all they askt, and our bountiful benefactor is not behind-hand with them, they have no reaſon to grumble at his kindneſs to the other, who made no ſuch bargain with him, but thought themſelves obliged to him for their work, and ſaid, Lord if thou wilt account me faithful, and put me into the Miniſtry, and own me with the ſucceſs of my labours, I will refer to thee the buſineſs of maintenance; I hope thou wilt not

ſuffer

suffor me to want necessaries, and if thou dost, tho I be persecuted, imprisoned, impoverished, and be put to beg my bread, yet if thou wilt glorify thy self thereby, and edify thy Church by my outward ruins, I have enough; such self-denying Ministers shall have present supplies, and a better Penny, good things in this life, and eternal happiness in the other; so the last shall be first in dignity, glory, and abundant reward, and he gives them more than thy asked; and the first shall be last, those mercenary spirits must be put off with the poor pittance of the world that undertook the Ministry as a trade to get a livelihood: this Exposition Mr. *Angier* mentioned as very savoury and significant, not determining whether it was the proper meaning of the Scripture.

His desire to propague Religion.

He much desired the propagation of Religion, and for that end the education of young men for the Ministry; he had but one Son and four Grandsons, who were all trained up for Gods immediate service, some of them by his cost, and others upon his counsel; and he followed them all with his incessant prayers; and thus indeed did his solicitous cares issue themselves; and if he had had no cares, he had not prayed, as *Melanchon* used to say; and if he had not given vent to his cares and fears by a believing prayer, they had swallowed him up; he

Si nil curarem nil orarem.

was

was one of the seed of *Jacob* in pleading the Covenant, and in nothing more a true *Jacobite* than in wrestling with God for Covenant-mercy for the posterity of the faithful; oh the tears, sighs, groans of that man of God, urging God with his promise under his own hand; telling the Lord, he would not let him alone, for himself had incouraged his heart, by making and sealing that good Covenant, wherein stands our chief comfort; and God will make it good to some, and why not to the children of the Covenant? how oft hath he told the Lord, even in our hearing, that he was resolved he would not let go that hold that God had given him, but would stick to him, by faith and prayer, as long as he had a day to live, and die in hopes that God would make his promise good to his seed, when he was dead and gone.

His opinion for a young man that intended the Ministry, was to be placed for some time with some able Minister, and to preach under such a ones eye and ear, and that it was hazzardous for beginners to live in great mens houses; he was of excellent use in giving advice to young Scholars in publick and private; in the times when the Sectaries were at the height, at an ordination at *Manchester* he gave the Exhortation, four were ordained, and he said it rejoyced his Soul, *His opinion for young Scholars.*

to

to see in these discouraging times so many desirous of the calling, but saith he, it may be it is but as a Husbandman with his harvest toward Night when he sees a storm coming, he calls out all that can carry a sheaf to come forth, makes all his force, for it may be it is but a short time, as coming in at the Eleventh hour, but one hour to work in; He advised them to take heed of two things, as in the case of the prophet to *Jeroboam*, sometimes the hand of Authority may be lifted up against you, yet that may bed ried up, be not affrighted with it; but then the seducer may slay you; consent not to him.

his grave counsels.

He was wise and happy in his counsels, and usually (being a man of much observaton) he had exceeding pat instances, to set on his counsels with; as this. It is good for persons to submit to the Lords hand, and to let him chuse the Rod for us. A Woman in *Manchester* burying a Daughter, of two years never looked up, but repined at it, came often to the Grave, to mourn over it, yet it was a Child miserably infirm, had the Evil runing on it in many places; afterwards God took away the use of her Limbs and lying in torturing pain, acknowledged that it was nothing to bury a Child, and was now made sensible of her impatience uader her former affliction, and that now God

God had dealt ſmartlier with her: And upon this, Mr. *Angier* mentioned an Aunt of his, who had great bodily weakneſs and pain, and ſhe deſired that God would take that affliction away, and lay on her what affliction he pleaſed but that; the Lord did take that away, and laid affliction of ſpirit upon her, which was far ſharper, and ſhe never recovered it while ſhe lived. So to count the affliction beſt for us, be it never ſo ſharp: he ſometimes told how Mr. *Daniel Rogers* his firſt Wife was a very croſs Woman, and he bore it a long time; at laſt he made his complaint to his Father Mr. *Richard Rogers*, and he gave him this anſwer, Any thing, *Daniel*, to bring thee to heaven.

His faithful admonition.

He was very faithful in admoniſhing as he ſaw cauſe: when an eminent Miniſter ſaid he took ſuch a thing ill, or unkindly from ſuch a one, Mr. *Angier* gravely and ſmilingly anſwered, Would I ſo little favour my ſelf as to take unkindneſs from any one? which ſaith that good man, I thought of ſince, to my great advantage, for this taking unkindneſs is accompined with a fretting within ones ſelf; and ſo it is a leaving the offendor, and falling upon ones ſelf.

His thoughts of the Dutch War.

Mr. *Angier* was much afflicted with that sad War betwixt the *Dutch* and us, yet he comforted himself, that God did not give us over to be corrected by Papists, but that Protestants are in the hands of Protest ants, tho upon a sad account, and he hoped that the drops of the storm might begin with the reformed Churches, but the fury of it should be poured upon the Papists.

His afflictions in old age.

It pleased the Lord to lay upon Mr. *Angier* many grievous and cutting afflictions in his old age; the latter part of his days, according to his own observation, on *Joh.* 21. concerning *Peter*, our Lord told him, *that when he was old, he should be carried whither he would not.* That God oft exerciseth his choicest servants, that have been men of eminent activeness and usefulness in his service, with great afflictions in their old age, as bodily pain, so *Asa* in the latter part of his life was diseased in his feet, *Melchior Adams* tells us of Mr. *George Major*, that he saw the Funerals of six sons, whereof one, *i.e. Leonard*, died by the biting of a mad Dog, several Daughters, Nephew died; in all this and much more, saying, (*Si bona accepimus, annon mala sustineamus?*) shall we receive good, and not bear evil? at last he died of sore diseases, having kept his bed near three years: thus Mr. *Angier* instanced in Mr. *Rogers* of *Dedham*

1 Chron. 16. 12.

Invit. Ger. Maj. 470.

Dedham, who had great pain of the ſtone, ſo had worthy Mr. *Storer* of *Stockport*, and Mr. *Johnſon*, Parſon alſo of the ſame place, old Mr. *Bourn*, Mr. *Herle*, and at that time when he ſpake of it, good Mr. *Harriſon* of *Aſhton*, his neighbours; it may ſeem a Riddle and an unaccountable myſtery of Providence, why God ſhould think fit to lay the heavieſt load on the weakeſt Horſe; old age is a burden to it ſelf, Mr. *Angier* gave this account of it, that thereby God thinks it fit to wean his Children from the World, fit them for Heaven, and render it more deſirable; beſides God will make his Children perfect Chriſtians, exerciſed every way, in ſuffering, that they might *be intire, lacking nothing*, according to *Jam.* 1. 4.

His old-age afflictions were: 1. The death of his beloved, lovely Daughter, *Elizabeth*, who tho ſhe was Married and lived with her Husband in *Yorkſhire*, yet being in a deep Conſumption, he ſent his own eaſy going-Horſe to fetch her home, in hopes that change of Air might tend to her recovery; but there ſhe grew worſe and languiſhing, died *May* 26. 1661. and was laid by her own Mother in *Denton* Chappel-yard, whoſe death tho it went near to his heart, yet (being abundantly ſatisfied that ſhe was got ſafe to Heaven) he bore it with

His Daughters dying.

great compoſedneſs and æquanimity; for indeed ſhe was the mirror of her age for parts and piety: yet it cou'd not but be an affliction to his ſpirit, ſince ſo hopeful a bloſſome of his Family was ſo quickly nipt off in the flower of her age.

The Churches affliction laid to heart.

2. But this preſaged more croſſes, it was a great affliction to him that things went ſo ill with the Church of God, as to publick liberty, with which he ſympathized tho he injoyed his; but himſelf alſo muſt taſt a few drops of that cup that many of his Brethren hath a large draught of: in the *Oxford* Act that commenced *Mar.* 24. 1665. by which Miniſters were baniſhed 5 miles from the place where they had formerly preached, it was judged expedient that he alſo ſhould at preſent withdraw from his Houſe; upon that Act he begun to Travel, and his ſon-in-law with him, amongſt his friends in *Cheſhire*, and viſited ſeveral perſons of quality, lodging with them ſome Weeks, being kindly treated and lovingly entertained, being alſo of very great uſe, and leaving his good counſels and bleſſing where ever he came, notwithſtanding in that time he ſeemed to be out of his element, and longed to return home: he was compelled to return, for wearing his Boots dayly, a goutiſh humour ſeized on his foot, he then ſaid, Come ſon, lets truſt

truſt God, and go home; ſo he returned to his own houſe, and continued there without further trouble.

3. He was very much afflicted with, and at his ſtomach, which ſorely oppreſſed him, and he could not find eaſe of it by any means he could uſe; he was adviſed to take Tobacco, but could never deal with it. *Bodily diſtempers.*

4. His very dear Wives death about two years before his own, was a grievous and bitter affliction to him, whom he had injoyed 32 years to his abundant content every way; and indeed ſhe was a dear and deſirable companion, very helpful in ſpirituals and temporals, drawing evenly in the ſame yoke; of a truely Chriſtian temper; one thing further I ſhall add of her, noted to my hand, as a peculiar privilidg, and rare amongſt Chriſtians, That God gave her early aſſurance of his love, and ſhe ſaid alſo not long befor her death, he had never withdrawn it from her all her time: this was very obſervable: and far different from Gods dealings with his former Wife, of whom Mr. *Angier* ſaith in ſome remarks left in writing upon her life, that tho God moved her heart to ſeek him from 8 years of age, yet he never gave her ſettled aſſurance of his love while ſhe lived: Behold the arbitrary dealings of God with his own *His ſecond wifes death.*

dear Children: but God is infinitely wise in these cases.

But the great affliction, the very accent and quintescence of his affliction, was the sin and miscarriage of some of his Children; this, this did cut him to the very heart, and lay as a continual pressing load on his Spirit; his Son, his only Son, devoted to God not only in Christian profession, but Ministerial function, miscarrying under such education, with such aggravations, this went so near him, that such words dropt from Mr. *Angiers* lips, of bitter complaint to one related to him, as shewed his heavy resentment of some burdens of that nature; Tho he had paid for his Son 400 *l.* In a few years, to the prejudicing of his own estate, yet he saw it did no good, and yet that was all nothing in comparison of the dishonour to God by his extravagancies: his friend said, Sir, God hath given you much grace, and He is resolved to exercise it; Ah, said he, but it is hard, very hard to bear; a strange word from such a man: but he could bear any thing better than sin. But especially in so near a relation; as the Angel of the *Ephesian* Church, to whom it is said, *Rev.* 2. 23. *Thou canst not bear them which are evil, yet hast born, and hast patience, and for my name sake hast laboured, and hast not fainted:* oh sin, sin, in dear relations against his

his deareſt Heavenly father, cut him to the quick; and Souls of a ſenſible ſpirit know what this means; but God bore up this good mans heart, (as he did *Davids*) with hopes and confidence in the bleſſed Covenant, that ſure and well ordered Covenant: this he ſtuck to, this he pleaded and depended upon, living and dying; ſtill he ſpoke well of God, and exerciſed himſelf in praiſing his name both in duties and diſcourſes, owning the hand of God in all croſſes, to whom he had devoted his all: theſe various experiences helped him to compaſſionate and incouraging counſelling of others; for (as was ſaid) he could ſpeak a word in ſeaſon to quiet and qualify others ſpirits under preſſing burdens; he ſtill ſaid, hold up faith and patience, wait on God, and fear not, for he will iſſue all to the beſt, to his own Glory and your beſt good.

His care to reform his Family

His uſual practice was upon the evening before a faſt-day, to put his Children and Servants upon it, to ſet themſelves ſeriouſly about the work of preparation; to ſearch out and confeſs their ſins; he uſed ſuch means as might by Gods help prove effectual for reformation both of himſelf and his Family: and upon all ſuch occaſions of faſting or thankſgiving, it was his way to inquire concerning fatherleſs and Widows, and ſuch as were in neceſſity, that ſomething

might be sent to them, for whom nothing was provided, as he often said.

His review of his life.

Not long before he fell sick, he said to one that lay with him, that he slept very little in the nights; adding, when I lye waking in my Bed, I sometimes run through the course of my whole life; and if a Pen-man were ready by me, I could relate many observable passages of Gods Providence about me: his friend said, Sir, you may do well to write them down as they come into your thoughts: he made no answer to that.

Money lent repayed he acknowledged.

When money lent by him came in seasonably, though it was his own, yet he admired, and thankfully owned Gods Providence in it, as if it had been a gift; and said, it is all one, whether it was a debt or a gift, so God send it in a needful time; the paying of a debt is as great a mercy from God, as sending a gift.

His last sickness.

I must now hasten to the last scene, of this holy mans life; he longed to be with Christ, and our Lord had been long ripening him for Glory; he loved his Masters work, and his Master indulged him in his work: when others were taken off, he

was wonderfully maintained in his lot: he did not of late years preach that day he administred the Lords Supper; the last Supper-day, was *August* 12. 1677. and the next Lords-day after, he preached one part of the day, *August* 19. but when he came into his house, he laid his hand upon his breast, and said, Ah, this will not do, I must give over preaching, (which yet cut him to the heart to think of) he was very weary that Night, as usually he was; the next day but one after, he begun to have some Aguish fits, and had six or seven of those fits; from that time he began to decline apace: when this his last sickness begun, he ordered his kinsman in the house to write letters to Mr. *Case*, (his brother in law) Mr. *Tuckney*, his brother *Bezaleel*, and others, to acquaint them with his condition, hoping for and desiring their prayers: he expected his own Sons coming dayly out of *Lincolnshire*, but he came not while he was living: he ordered his Son-in law to be sent for, a messenger was dispatched to him, but tho he hasted away towards him, yet he came not till this holy Man of God had breathed his last; a few hours before, on the same day, his approaching dissolution came on apace, yet had he the free exercise of his understanding to the last; and as he had been a man of prayer all his days, so he died praying; that morning he died

he

he prayed sensibly; the last words which were intelligible, were his request for the King, and Council; but the particular words they that were about him could not understand.

His death. The last day of the week, *Sept.* 3. 1677. was the last day of that worthy mans life, he dyed about eleven a Clock that day; and entered into his rest near the Sabbath, a day of rest; from thenceforth to rest from all his weary labours, and to keep an Eternal sabbath with his deareſt Lord; and and it was his own observation, that God oft takes home his Ministers and people upon or near his holy day, to perfect their graces, and give them rest on that day of Rest.

Thus fell that bright star, thus set that shining Sun in the firmament of the Church, or rather hid from our eyes, to shine more gloriously in the upper Region; the wise, [*i. e.* wise Virgins, members of Christs mystical body] or [as the word is] *Dan.* 12. 3. *Teachers of others, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* Thus this Pillar is taken down that bore up an incredible weight, not discerned so well then, as felt dayly by sad experience since his removal from under the

the fabrick: thus is this plant of renown transplanted into a better soyl: this ancient tree of Gods own planting, that had sheltered many with its shadowing shroud, and fed many with its grateful fruit, is at last fallen by the stroak of death, yet bears both ripe and plentiful fruit in the heavenly paradice above: he that uttered words of life to others, is dead: he that by the grace of God quickened others, is himself struck dead: dead, said I, no he is but asleep, *the sting of death* was gone, the fear of death was vanished: he lived an holy life: he died an happy death: he *lived desired, and died lamented, he lived* to a good old age: himself would sometimes say, that he had lived two years beyond the age of a man, for he died in the 72 year of his age, in the same month wherein he was born: he died in his own house, the house belonging to the Chappel, to which he had been a great benefactor: he died amongst his own People, over whom he had been pastor 45 years, with whom he had been travelling, weeping, fasting, praying; among whom he hath left remarkable seals of his Ministry: some indeed are gone to heaven before him, and some in other places had benefit by his Ministry, tho but occasionally: one instance I had from a very eminent divine in or near the City of *London*, that he being a young Scholar newly come from *Oxford*,

Oxford, and being occasionally at Mr. *Cases* house, when Mr. *Angier* was there, Mr. *Angier* went to prayer, but God so reached and warmed the young Ministers heart by that prayer, that he hath cause to remember it while he hath a day to live, and hopes he shall never forget it; yea it had influence upon others related, who from that time proved as useful and successful instruments of Gods glory, and the good of Souls, as any I have heard of in those latter times.

The whole Nation and Church of God seem much clouded by the obscuring of this bright star, but especially that congregation of *Denton* is sadly eclipsed, their valley of vision is at least turned into a valley of Division; oh that it may not also prove a valley of treading down, and desolation: Ah, what lamentation was there at his funeral! amongst the rest an ancient Christian came from the grave into the house where the Ministers were sate after the funeral, with a trembling body, weeping eyes, and with a doleful voice of sad complaints, saying, Ah sirs, what must we do! what must we do! our loving pastor is gone, our loving pastor is gone: And now that good man is gone after, and many others, so *John* 4. 36. *he that sowed, and they that reaped, are rejoycing together*: but the sad countenances and

and weeping eyes of that day, with that affecting paſſage of that good old mans bemoaning, cannot be eaſily forgotten by the Writer hereof.

That Lords day when Mr. *Angiers* Corps lay in his houſe, two Miniſters preached in his Chappel, two funeral Sermons, the one ſeeming to be a funeral Sermon to the people, the other for their Miniſter.

That which concerned the people carried an ominous preſage of the death of their Goſpel priviledges, and Sunſetting of their glorious day, ſadly predicted from *Gen.* 6. 3. *My ſpirit ſhall not always ſtrive with man*: and oh what a dreadful verification of that text hath providence made there; that being the laſt Sabbath that excluded Miniſter injoyed the liberty of ordinances in that place. The other Miniſter diſcourſed ſweetly and ſuitably on *John* 17. 4. *I have glorified thee on earth, I have finiſhed the work thou gaveſt me to do.*

That Sermon was a lively comment on that good mans holy life, and a fair Copy ſet before this ſurviving people; the perfect precepts in the Scriptures, and lively pattern ſet before them for their imitation, makes

makes it apparent that Gospel-rules are practicable, may be transcribed by some, and will be a sad testimony against others: and tho Mr. *Angiers* mouth be now stopt with dust, and his voice shall no more be heard in his pulpit, yet oh that Almighty God that lives for ever would awake carnal sinners by this astonishing blow and breach, and propagate religion in that place, and by that blessed spirit transfuse the Doctrine, principles, and practice of that good man into all his hearers, for they shall one day know *there hath been a prophet among them.*

The next day, being *Sept.* 5. 1677. the Funeral solemnities were mournfully observed, on which occasion multitudes of persons, Gentlemen, Ministers, relations, and Christian friends, besides his hearers and sad neighbours, attended these dismal and sorrowful obsequies with sad hearts and dejected countenances, lamenting not only the loss of such a worthy Pastor and Friend, but their own Spirits did suggest great grounds of presaging fears concerning the attending consequences of that heavy blow: his Corps were decently interred in *Denton*-Chappel in the Alley before the pulpit, by his last dear Wife, laid in the same place.

Mr.

Mr. *Angier* had requeſted Mr. *Robert Eaton*, (a learned pious Miniſter, who had married his kinſwoman) to preach the Funeral Sermon, and had given him that Text to inſiſt upon, in *Act.* 20. 32. *And now brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctifyed:* it was an excellent, ſeaſonable and pathetical diſcourſe, and well worthy to be annexed to this preſent relation, if the worthy Author had judged it fit: however the ſolemnities of that day will not eaſily be forgotten.

Thus the beſt muſt die, *Zech.* 1 5. *your Fathers where are they? and the Prophets, do they live for ever?* the holieſt men cannot plead for an exemption, or expect *Enochs* priviledg of a Tranſlation: only to the godly deaths ſting is pluckt out, this ſwelling *Jordan* is driven back, the paſſage is rendred eaſy and ſafe to the heavenly Pilgrim: God brought this faithful watchman, through his long and boyſterous ſea, to a ſafe harbour in a ſeaſonable time, and if we imbark in the ſame ſhip of the Church and have our Lord Jeſus with us as our faithful and skilful pilot, though in ſtorms and tempeſts he be (as

it

it were) asleep, yet believing prayer will awake him, and he will rebuke the Winds and Sea, and there shall be a calme, and the Ship shall presently be at land, and the passengers shall be safe.

I have now dispatched the History of Mr. *Angiers* life; as far as matters occur to our present observation, and have drawn it thus far on till this Threid of his life be cut off, and lets him drop into the Grave, and so cuts off the line of our Historical acconnt of him.

THere are yet two things behind which shew something of the breathings of his gracious soul living and dying.

1. The first is some observables gathered out of his own Diary, under his own hand.

2. His dying Speeches, prayers, counsels, and admonitions to those about him in his last sickness.

Both

Both these declare much of Gods Grace, and manifest the Holy exactness of his serious and savoury Spirit.

The first is a considerable paper, respecting his frame of spirit in his younger days, and reviewed and revsied in his elder years, it runs thus.

I do now seriously resolve, between God and my own Soul, to read his word diligently, morning and evening, before private prayer thereto adjoyned, and do purpose to be constant in respect of time thereto to be allotted; to wit, in the morning before Chappel, if it may be with convenience; or otherwise without delay when I return from the Chappel; at Night between 5 and 6 of the Clock, if extraordinary occasions hinder me not, because my spirits being fresher than after supper, I shall be the fitter to do God acceptable service. I do likewise resolve to be diligent in my study, every day for the space of 6 hours at least, no day to be overslipped without the full accomplishment of them. I likewise promise faithfully to God, and my own Soul, to refrain as from the common sins of the time, to wit, Drunkenness, Licentiousness, or the like, so to strive against those sins I am by nature most addicted to, and for the prevention of the like faults to shun all the occasions thereunto leading, enti-

cing, or provoking; as bad company, la-
ſcivious talk, or excels in the uſe of the
Creature, the which that I may perform
according to Gods will and pleaſure, I diſ-
dain all my own abilities, and fly to his in-
finite mercy, deſiring his ſpecial help and
aſſiſtance, his ſpirit to inſtruct me, his ſpirit
to direct me, his ſpirit to ſanctify me, that
I may be kept blameleſs, being without ſpot
till the day of his appearance: my deſire
hath been, is and ſhall be upon my bended
knees for the furtherance of theſe motions
begun and kindled by his holy ſpirit,
which I hope will cheriſh them till the
flame into an holy fire of Heavenly conver-
ſation, the Life of Virtue, the Glory of
Grace.

Written with my own hand, April 6. 162
John Angier
Peruſed with comfort, May 1. 165

July 19. 1657. I found a paper in my
ſtudy of *May* 9. 1626. A Bill for Phyſic
when I was in a Feaver in *Cambridg* about
31 years ſince, ſo long hath God lengthen-
ed out my life.

My going to *New England* was very
forward, Mr. *Newman* earneſtly invited me.
I received Letters from *Briſtol*, *April*
1630. That I was expected there to take
Shipping for *N. E.* this *April*, and had much
kindne

kindneſs offered me, yet the Lord over-ru-
led it.

Upon the coming on of troubles, I had
comfort from *Zeph.* 2. 3. *It may be ye ſhall*
be hid in the day of the Lords anger. Joſiahs
mercy was not to ſee the evil, *Jeremiahs*
mercy was to be ſecured in the midſt of
ſight.

My Wife dyed *December* 12*th.* One
night after her death, the Children were
in the Parlour Praying together; and
hearing a noiſe, I went to the door, and
heard my Son at Prayer with his Siſter; he
acknowledged to God that they had deſpiſ-
ed Father and Mother, contrary to Gods
command. and therefore God hath taken a-
way their Mother; he deſired God that they
might not provoke him by their ſin to take
away their Father alſo; which did much af-
flict me.

Upon a recovery from a ſickneſs unexpect-
edly, *I* was much affected with *Iſa.* 33. *ult.*
and in prayer the Lord brought to my
mind, *Matt.* 8. 9. affliction is Gods ſervant,
he bid it come, it comes; if he bid it go,
it goes.

At *Bolton*, I was ſent for to viſit a godly
man that was ſick at *Great-Leaver*, found
him in a comfortable condition; he told me,
he received his firſt comfort by my Miniſtry
at *Denton*, Preaching on 1 Cor. 5. 7. *Chriſt*
our paſſover is ſacrificed for us; ten years

a go: Bleſſed be God who gave me this encouragement. He notes in the margent. *The fruits of my labours manifeſted ten years after.*

Nov. 30.—47. A day of thankſgiving was kept with ſome friends for the recovery of a Child that had been ſick; it ſhould ſeem they were in the journey, and had ſmall hopes of recovery; the very ſame day they prayed, the Child revived at night, and gathered ſtrength in the journey ſenſibly as they were by the ſickneſs of the Child detained againſt their own minds, and the minds of the people, but God had a ſpecial handin it; for God ſent the Peſtilence into the Family where they were ſo ſojourning and had they gone at the time purpoſed they had gone into an infected houſe, and had been ſhut up there.

June 18—71. God gave reſt to our aged afflicted Mother, about 3 in the afternoon it being Lords day; it is obſervable, that the day after God took away our Mother and that ſupply from her failed, God ſent me notice of ſome ſupply out of my own eſtate, as he had formerly done when the rent of my Land fell in *Eſſex*, *Phil.* 4. 19.

Novem. 19.—72 Died good Biſhop *Wilkins* of the Stone, a great loſs, he died comfortably, and rejoyced in his moderation whilſt he was Biſhop: his dear

was much lamented in the City of *Chester.*

Aug. 22.--73. upon hearing that Mr. *Case* going from home 4 or 5 days, they returning, found themselves Robbed to a great value, he subjoyns, *Psal.* 73.26. *God a portion for ever.*

Octo. 28.—75. upon reflecting on his Wives death, he saith, that *Octo.* 25 she said that in the beginning of her weakness she was something troubled, that she was taken off her imployment, and could do nothing; he was concerned about the cares of the family, and concerning me, that she should leave me in such a condition: But now God had subdued her will, and quieted her heart, she knew not what direction to give, but she had left all with God, and her heart was quiet, she had no trouble at all; she told me one Night, that she thought God sent *Hanna Angier* into the Family to learn her to die. This was a grand-child of his that came from *London,* weak, and reacht *Denton* with much ado, and soon died of a consumption.

Upon a day of Thanksgiving, (about a year before Mr. *Angier* dyed) for Gods great mercy to his Kinsman in an easie journey, his heart being much affected with the Providences of God about it; he took occasion to leave upon record in his diary, these observable circumstances to heighten Gods

praises, and quicken his own, and others hearts therein.

Mercies in a Journey, 1673.

1. Direction in the right way; want of this causeth wandering, labour, and sorrow. *Psal.* 107. 7.

2. Preservation of Man and Beast, of life and health, from falls, harm, from enemies, robbers, murderers: Some have dyed in the way, as *Rachel*, others fallen sick by the way, as 1 *Sam.* 30. 13. It's mercy when God supports in travel, to endure heat and cold; for an Horse to die or be lame in the way, is a great affliction: so daily supply of new strength is mercy.

3. Comfort in the way and weather when both are good, and company is suitable and comfortable.

4. Convenient places for rest, and good refreshment for noon and night.

5. Seasonable provision of necessary food and chearful entertainment.

6. Temporary ease from the burden of domestick affairs, both care and labour, the mind and body both are eased, others take the burden upon them for a time.

7. Variety of objects to delight the sence, fair buildings, fruitful fields, pleasant meadows.

8. Chang

8. Change of air, pleasantness and healthfulness there, by refreshing gales in the heat of the day.

6. The society of friends whom we visit, and the mutual comfort that ariseth from their meeting after a time of absence, and from their friendly and hearty converse.

10. Opportunity of understanding more fully how God hath answered our Prayers for them; opportunity of Soul-help, of doing and receiving good by joynt-prayer, and by conference, by declaring experiences, by stirring up one another to what is good. Behold what excellent use a gracious heart and sanctified fancy can make of those common affairs that many of us pass over with a common Spirit! See what a notable sense he had of Gods goodness in every thing, to raise up durable Monuments of Gods Glory with such sweet inscriptions thereon as may at once both glorifie God, and edifie men.

When he travelled himself (as he often did) to *London*, *Essex*, &c. He was wont to write down the passages of Gods Providence daily, and upon his return to collect the sum of them, and to spread them before such neighbours as joyned with him in thanksgiving, partly to help them to special matter of praise; but chiefly that God might lose no part of Glory that was due to him.

Mr. H: Newcome of Manch.

A Very Reverend and Worthy Brother, who was intimately acquainted with Mr. *Angier*, hath contributed some notices of his own personal knowledg, concerning Mr. *Angiers* excellency in giving Counsel in difficult Cases of Conscience, wherein he had occasion to consult him; the matter of them being of concernment, and possibly may prove of use to others, I shall here transcribe them.

The first was about Marriage; the Case is this: In 1654.

Mr. Gordon.

A Worthy young Minister, of excellent Parts and Piety, Tabled in an house near the place where then he was Minister, with a Gentlewoman of serious Piety, of good Birth and Breeding, at full years of Discretion, being 33. years of Age, having 800 *l.* to her Portion, and so in her own hands that none could hinder her of it; these two upon long time of acquaintance with each other, did desire to Marry on both sides out of an hearty Principle of goodness, wherein they agreed; but there was a Mother in the case of another temper, not religious; had Married a second Husband, and took no care at all of her Daughter, but rather shewed her Inclination for her Daughters

Daughters marryig with a rich man, tho of little Religion; yea, the less Religion, they thought, the better it would please her; so that they doubted much of obtaining her consent; the Case proposed was, Whether her consent (in case it would not be had) must be necessarily obtained, or no Marriage; when only a Mother, and she Married to another, who did diminish the Childrens Estates, and that with the Mothers Consent? 2. When as the Mother is before prejudiced against a good man, and most of all against a Minister? 3. The Daughter of such an age? 4. Hath her Estate at her own dispose? *&c.*

This Case I sent to three Reverend men, and to Mr. *Angier*; his Answer I shall transcribe.

Dear Sir,

It shall not be troublesom to me, but contentful, if by the help of God I may reach forth any the least help to you, or any friend of yours that desires to guide his way right. I do pity your friends, fearing it might be an hour of Temptation to them, and a Cause of much Affliction, especially if their affections be much engaged, which their living together speaks; my advice in this Case is, That the Gentleman make use of some friend or friends to the Mother, that have interest in her, to gain

gain her consent, and if he have no temporal estate equal to hers, or to add something to it; yet to signifie that he seeks the party more than the Portion, and to offer this evidence of it, to give way that the Portion be laid out for her use, and the use of Posterity, if the Lord shew them that Mercy. If Friends cannot prevail, the Daughter may do well (and it a very hopeful way) humbly to desire her Mothers consent in her own Person; if by neither of these likely and due means, they can prevail; I desire they may be moved still to pray, and wait upon the God of Spirits, who knows his own Counsels, and can secretly incline all Spirits to comply therewith. I cannot advise them to Marry without the Mothers consent obtained, unless she hath formerly set her at Liberty, and delivered her into her own Power. For 1. The Mother hath authority over the Child, as well as the Father, an authority of her own, a joynt-authority with the Father given of God, (*Honour thy Father and Mother*) an Authority founded by Nature; the Mother being a joynt-cause with the Father of the Childs being; and tho the Father be dead, and the Portion be in the Childs hands, according to the last Will, and his Authority be ceased; that takes not away the Authority of the Mother, which was included in the Fathers, but always distinct;

and

and therefore some Wills in bequeathing a Portion to be paid at Marriage, do make the reasonable consent of the Mother a just condition. 2. It may be the Mother hath just reason to deny her consent; amongst others, the want of temporal means (if that be wanting) which is a greater defect in Ministers conditions, than usually in others, because they having large Spiritual means, and living at the height thereof, or beyond, their Wives at their Death fall so much lower than others, by how much they live higher; the Mother may say, She will provide a Match where Piety and Portion meet. 3. If the Mother should unreasonably deny her Consent; yet we must not run into that we have had so much experience of, of later times, to right our selves by force and violence, but seek remedy in a regular way. 4. If the Mother be carnal, and they religious, they must be afraid to lay a stumbling-block before her; and tho the Scandal will not be so great, being to live in another Country; yet it will be too great, if to any, especially if to a Mother, whose Souls good the Daughter is bound to pray for in a special manner, and to seek by all good means. 5. To Marry without Consent of the Mother, at best, is not a clear Case, but dark and doubtful, and will be an advantage to Temptation assailing tender Consciences; whereby, if their Expectations

cations be crossed one in another, or God send Afflictions; their burden will be much increased, because this Question will soon be moved, Whether they did well to Marry without or against Consent? 6. If Children be left to their own Liberty; yet the Duty they owe to their Parents comfort, and the greater judgment and experience of their Parents, do justly challenge their humble desires of their Counsel, their serious Deliberation thereupon, and great unwillingness to Match without their reasonable consent: Advise your Friends seriously to consider, whether they have not gone out of Gods way in ingaging their Affections mutually, before Consent sought; if the Lord shall help them herein to repent, it will be a foundation of after-Mercy; the truly Godly are apt to miss it far in these occasions; but Grace will not allow it, when God makes a discovery. Thus I have freely imparted my thoughts to you in this Case, beseeching God to clear the paths of all his Servants, especially his Ministers, who are to carry the light before the people, I rest

Jan. 22. —54. *Yours in all brotherly Offices*, J. Angier.

(*a*) The matter of Scandal seems to stick most; and whether, if Providence dispose of

of the Minister in another Country, this may not be some relief to that, is queried.

He received the Opinion of others, as well as this, yet he took mightily with Mr. *Angiers* Counsel; for he saith, Upon the receit of your Letter, and Mr. *Angiers* advice in it, *To pray and wait upon the God of Spirits, who could sweetly incline all spirits to comply with his counsels*; Tho I had prayed dayly for it, yet I was put on upon a more earnest begging that Mercy, in much more Faith and Hope, that the Lord will so incline spirits. And about a week after, he had the news that the Gentlewoman had by an humble Letter to her Mother, on this account, obtained, that the Mother did yield to leave her to her own disposal.

In a little time after he was setled a Minister in *London*, and Married, but shortly fell into a Fever, and into the Small pox, whereof he died; and particular Friends understood that he was seized with great Melancholy, and trouble, which (it was thought) killed him; and it was judged it was occasioned by excessive travelling that had surfeited his Body; but if this matter of Consent had been doubtful, what work would it have made with him in such a condition? According to the prudent Suggestion of the fifth Reason in Mr. *Angies* Answer.

This

This was the first Case.

The second Case was about Presence at Common-Prayer, which I the rather insert, to testifie his Judgment and Principle in that Case.

The Case was represented from an unknown Person to us, in these words, *Jan.* 10. 1662.

The grounds of my dissatisfaction concerning the Common-Prayer, are,

1. The ineffectualness of forms upon my heart. Tho I do not deny the lawfulness of forms, nor Question the experience of others in this or other forms; yet I will say, That tho I have to the utmost endeavoured to benefit my self by the several forms I have been necessitated to hear in publick and private; yet I could never get any impression made on my heart thereby, tho I have (as much as I could) removed prejudice; yet they have been so to me, as if I had had nothing; and this I have observed in my self in several tempers of Spirit, as Joy, Grief, Fear, *&c.* Nay when my heart hath been in the best frame, and most sensible, then have they been worst of all unto me.

2. As to this form, my prejudice is so great upon several accounts, that I have no hope of good by it, as having been bred up under its plenty, and tired with its empti-

emptiness, and yet surfeited of it; whereby it hath the same effect that such meats have, on which we surfeit; which besides nauseating, neither have I had any good by it, but much hurt many ways.

3. I cannot hear it without sin; when I have been surprized with it, it hath instead of stirring up Graces, raised Passion, and such Anger, as hath forced me out of the place; and if it be Worship, it should be attended upon as Worship, and the heart go along with it; which if it do not, must not be attended. I find upon the view of my heart at Night, that I have contracted guilt in my not joyning cordially in Gods Worship, and getting good by it; and by hearing it, increase my sin.

4. The influence that my intent of hearing it, had upon my heart, which I shall relate something of, tho short of what it was. Being in another Country amongst my Friends, I was somewhat troubled what to do; but the Minister being of my acquaintance, tho I could not prevail with him to forbear it while I was there; yet he promised me to read very little, which did pretty well satisfie me; but when I heard the first Bell in the Morning, I was something sad to think what a Snare I was come into: but when the next Bell gave notice, I (being in secret Duty) was carried on by such trembling and terrors, with anguish of Spirit,

rit, that I was forced from the Duty thereby, striving to satisfie my self with arguing the Case; but the more I did strive, the less I prevailed; my weeping and sighing was so extream, that I thought my heart would have broke. Oh! how was I troubled that ever I set my foot out of doors to come to that place to sin! nothing but sin, and sinful compliance, could I think it to be; and this was much set upon my heart, that if I did hear it thus, I should never have peace in my Conscience more; and the consideration of that great loss by sinning against light, did much increase and aggravate my perplexity: I called in a godly kinswoman, and shewed her of my trouble; we both considered, whether it might not be a Temptation, but could not find it so; she said if it were a sin in me, my staying from it would occasion more; that the Lords day would be profaned by the wrath and bitter words of a Superior. But while I could get no satisfaction, they stayed for me; my neareſt Relation bad me never go, except I was better satisfied; several Messengers were sent by some, that it seems would not go without me; so to satisfie them I went, but did not hear any of it; I wish it were (but it is not possible) for me with my Pen to express what I felt in my Spirit in this half hour: No, my Tongue is not able to utter it, and still its fresh upon my thoughts of conforming in this

this thing, its brought to my remembrance, I am (as it were) bid to remember my terrors at such a place, on this account.

All this put together, and duly considered, these Queries I make.

1. Whether I ought to hear it, as some press, that it is a sin to forbear? or whether it be not sinful in me to hear it? Or whether I may sometimes, as seldom as I can (to avoid the penalties) hear? Or,

2. Whether upon these accounts of my forbearance, I may comfortably suffer what may be inflicted, and expect support? Or,

3. If you grant the hearing, whether may it be heard as something by the by, without giving much attention, or with imploying my heart with other thoughts and Ejaculations more edifying?

Thus have I stated my particular Case, owning many Arguments that others use, keeping only to my own case, which may differ from others, not judging what's fit for others to do, or censuring them for what they do; and I should never have put the Question upon this, but upon 2. accounts. 1. Because divers say, it is sin not to go; and then my Case is sad, that must sin either way. 2. The other reason (which was first in my thoughts before I ever heard, or thought any would have held it a Duty to hear) whether I could comfortably suffer

in such a cause? Thus I must say, I have not been without many serious thoughts about it (sin I would avoid); Prayers and Tears, and not trouble, I find in my Spirit upon forbearance, tho I diligently observe, and I have such a Conscience that will not let me run on in the least sin, but would be telling me oft of it, without leaving me till I have left it, at least, endeavoured and prayed against it; neither do I find any convenience in staying away; but the sending, and waiting in expectation till that's done, and loss of the Scriptures which I read at home, at the same time; that of separation weighs not with me, it being not total, but only from that which is questionable with me, whether it be Worship, and coming to Singing, and publick Sermon, Prayer: however, it is some comfort, that Mr. *Ball* calls them, *Our Brethren of the Separation.*

Dear Sir,

The Case you sent me enclosed, calls aloud to the Father of Mercies, and all his Children for compassion and relief, which in his own time he will manifest through our Lord Jesus Christ. According to your desire, I shall by the favour and assistance of the Father of Lights, freely communicate to you my thoughts in this sad Case.

I

I do not apprehend any solid Argument to convince the Conscience in the grounds of dissatisfaction, concerning hearing Common-Prayer mentioned in the Paper. Not in the first, ineffectualness of forms upon the heart. 2. No hope of good by this. 3. She cannot hear it without sin. 4. The influence the intent of hearing had upon her heart. To make these firm grounds for conscience to rest and act upon, must be proved, That set forms in their own nature are the proper causes of the grievances mentioned, which the judgment of this good Woman doth not deny in the first ground, *viz.* I do not deny the lawfulness of forms, and the Paper it self doth clearly manifest their natural causes. I conceive therefore with submission, that there is much of strong temptation in the Case propounded, which hath met with a double great advantage. 1. The Irresolution of the judgment touching set forms, whether they be lawful or unlawful, obedience or sin; for tho there hath been some apprehensions of lawfulness, as in the first ground; yet the reasons have not been of such weight as to bring the Scales of the Judgment to the ground in the case of lawfulness, and there to hold them; but they have been wavering, and by the strong touch of dissatisfaction to forms, the Scale hath been hurried down on the side of unlawfulness, and fixed there, which is the

true cause of so great trouble mentioned, in and for hearing Common-Prayer. Because the good Woman hath been drawn by some external motive to act contrary to the present Sentence of Conscience, or at best with a doubting Conscience, which makes an action lawful in it self, unlawful to him that doth it, *Rom.* 14. 5, 14, 19. The second great advantage this temptation hath met with, is a strong prejudice deeply rooted in the affection, and by length of time nourished, and grown to that strength, that it is become like an old grown disease, too strong for the Physick made use of; so that when any thing of reason is offered to the judgment tending to the health of the Soul in this Case, prejudice in the affection (like distempers in the Stomack) doth rise up and forcibly reject it; this is too manifest in the second ground, and is the cause of what's expressed in the third.

The remedies which by the blessing of God will be effectual to this good Woman, must be suitable to the advantages given to temptation, and such as may take them away. As 1. to endeavour in the use of Gods means, with dependance upon him, to resolve the judgment, concerning the lawfulness of joyning in forms in such Societies where God calls us to attend upon his publick Worship. To this end I conceive there is sufficient light and weight of Reason, in

Mr.

Mr. *Ball*'s judicious Tryal of Separation; but that will not be enough, unleſs the mind be prepared by Prayer, for the guidance of the Spirit of Truth to receive that Light, and by ſerious Meditation it prevail to ſcatter that darkneſs which cauſeth doubts, and to dwell there as a guide; this alone will Anſwer all the Queries. If publick Worſhip be lawfully performed in that way, then it's a duty to joyn, and the heart muſt be kept with all diligence, that the way of Communion between God and our Souls be not ſtopt. 2. The cure of the old grown diſeaſe of Prejudice, will need the skill of the heavenly Phiſician; the cauſe of this Prejudice was the inward Corruption of the heart, which would not ſuffer to take pains in Gods way, but inclined to ſlightneſs and wearineſs; this corruption was much advantaged by the neglect of it at firſt, and want of clear Conviction in the point of ſet-forms, which was its ſhelter, together with an opinion of ſerving God better. The means of cure muſt be gradual, to diſcern the Corruption of heart which lies at bottom, the neglect of it ſo long a time, the advantage given to it, to lay them to heart, humbly to confeſs them before the Lord, to crave pardon through the Blood of Chriſt, through purging of the heart, and ſetling of the judgment, which obtained prejudice will be prayed out, and

the heart and head return to soundness. Whilest this cure by the blessing of God is in working, special care must be taken to prevent Relapses, by acting with a doubting Conscience.

Besides, the main spoken to, I observe some subtil Temptation insinuated, *viz.* 1. That when the heart hath been in the best frame, and most sensible, they have been worst. 2. Find no trouble of Spirit upon forbearance; no wonder, whilest the judgment is unresolved, so great a prejudice remains, and an apprehension of sin in joyning. 3 Find no inconvenience in staying away, but sending and waiting till that's done, and loss of Scriptures, which we can read at home the same time. Is loss of part of the publick Prayers of the Church, no loss? and is private teaching to be compared with publick reading by an Officer of the Church, when they stand in competition? *The God of peace bruise Satan under our feet shortly.*

Rom. 16 20.

Sir, I have made it my first week-days work to answer this Case; and hearing of this Messenger, have sealed it up, which will necessitate your trouble of procuring me a Copy at your leisure; for I want time to transcribe, and am too weary; if your thoughts differ from mine upon the Case, deal freely with me. The Lord accept and bless our poor endeavours; remove all stumbling-

ſtumbling-blocks, and give light and peace to his dear Servants. Pray for

See further Resolutions of ye Gage in M.S.

Yours, John Angier.

Other inſtances I might add, that his Counſel was asked in many important Caſes, and his advice was ſavoury, and uſually ſafe, being grounded upon the Word of God, having the advantage of an holy heart, a clear head, and long experience; one only I ſhall ſubjoyn, of his advice to a Miniſter, who deſired his Counſel about removing to another place of more advantage for the World, and greater probability of doing good. His Anſwer by Letter, was in the Negative, ſaying, I bleſs God that ſuch temptations do drive you and your people to God the eſtabliſher of *Zion.*——It was an Expreſſion of Dr. *Tuckneys* to me, *It is ill tranſplanting a Tree that thrives in the Soyl.*——Think upon our Saviours Speech, *When I ſent you without ſcrip or ſtaff, lacked you my thing? and they ſaid nothing:* Be not ſolicitous about your means, or the certainty of it; but ſet your Soul to the work, and Gods ſecret ſhall be upon your Tabernacle.——The Miniſter fixed his ſtaff where he was, according to Mr. *Angiers* Example and Advice, and never repented it.

Thus I have briefly given an account of Mr. *Angiers* ſolid and grave Anſwers to ſome Cales of Conſcience, and but a ſmall taſt; for it were eaſie to fill a Volume with his various Letters upon like occaſions, to ſeveral Perſons.

I Haſten to the part he acted upon the Stage of this World, in the laſt Scene of his Life, I mean in his Sickneſs, the gracious words that proceeded from him; for as he lived, ſo he died; his diſcourſes were Holy, Heavenly, Miniſtring Grace to the hearers. *His mouth ſpake wiſdom, his tongue talked of judgment; for the law of his God was in his heart.* The nearer approaches he made to Heaven, ſtill the more he breathed of Heaven; and tho many, yea, moſt of what he then ſpake, eſcapt the memory of Spectators or Byſtanders; yet ſome gleanings they committed to writing, which are as follow.

Pſal. 37. 30, 31.

Upon *Thurſday*, *Auguſt*, 16. 1677. being in a ſhaking fit, he was more free in diſcourſe, than ordinarily he had been, and ſaid, I find my ſelf weak and feeble, and now think as much on my dear Wife, as at the very firſt; but God took courſe to wean me by her long Affliction. To a Mother he ſaid, *Be not ſharp or raſh with your Children;*

dren, leſt their affections be [illegible]*enated*; when they commit a fault, ſtay while till your anger be over, and then counſel and admoniſh them, maintain love in them, as well as your authority over them.

If it pleaſe God, I could be glad to live to ſee the good of the Church, and of my Children; if not, I ſhall dye in the faith of it, that God will remember them when I am gone, it may be then they will bethink themſelves, when they have not me to depend upon. God can ſoon alter their temper if he pleaſe.

To a young Woman that lived in his Family, he ſaid, As you have lived here many years, and by Gods help have been of ſome uſe, I am glad you are to be diſpoſed of unto ſo good a Family that have been Children of the Covenant, *for the mercy of the Lord is upon thouſands of them that fear him*; and though you may meet with afflictions, yet I hope God will do you good, and help you to bear them; this was a true prediction; for God laid an heavy hand of affliction upon her husband, and then pluckt him away by death, under ſome aſtoniſhing and aggravating circumſtances, known to the neighbourhood, yet God ſupported her very graciouſly.

Concerning himſelf he ſaid, God hath made my condition comfortable in the World; I have lived comfortably, and have kept

kept that which my Father left me; he left me a good Portion, thinking (it may be) that I should never be likely to get much in the world; and I have left it (or what is equivolent) to my Children, and if they make it away, the will of the Lord be done. This is my comfort, I have left no means unused, that I thought might be for their good; and it may be, God may bring them into straits, when I am gone; and when he hath brought them into the wilderness, speak to their hearts.

My good child *Betty*! God took away poor *Betty*! but why should I call her poor? She is rich, being with her best friend: I have had much grief for the loss of my dear Wife, she was dear to me, but her happiness I could never yet envy.

God hath in some measure given me an humble heart, and hath helped to carry humbly in my place, to Children and to servants; let God have the Glory, in whom alone I have comfort.

One said to him. Sir, what do you apprehend of your self? he said, I know not, but I have lived almost two Years above the age of a man; and if God have any further work for me to do, he will recover me; if not, why should I desire to live? I have taken great pains all my life, and never desired to live an idle life, or a life of pleasure, *But for me to be with Christ is far better*; hence-

henceforth is laid up for me a crown of righteousneſs, which the Lord the righteous judg will give me.

His next fit was on Saturday, *Aug.* 25— Being very reſtleſs, one asked him where his pain lay? he ſaid, no great pain, but heat is pain enough; he asked what time a day it was? they ſaid ten a Clock; he ſaid, the day went ſlowly on, when one is ſick; but when well, we think time goes too faſt.

At another time he ſaid, God hath ſet back the time, as in *Hezekiahs* days; but ſaid he, if I could go to Chappel to morrow, I ſhould think all well; but I have no hope of that: *But if God have a favour to me, he will bring me back, and ſhew me both it and his holy habitation; if not, let him do as ſeemeth him good:*

His Daughter coming into the Room, he ſaid, Oh that I could ſee my Children walking in Gods ways and fear! if I could ſee my Son, his Wife and Children, minding the beſt things, and walking with God, I could dye with comfort. I could much deſire I could live to ſee it; I have Prayed and long waited for Gods Salvation: *And thou Solomon, my ſon, know thou the God of thy fathers, and ſerve him with a perfect heart, and with a willing mind, for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts; if thou ſeek him, he will*

be

be found of thee; but if thou forsake him, he will cast thee off for ever: 1 Chron. 28. 9.

Aug. 27.—Early in the morning, after a restless night, and many weary tossings, being unable to lye still, he said, my strength is spent; and added, I may say as *Hezekiah*, *I am oppressed, Lord undertake for me*: Isa. 38. 14.

To his cousin he said, We must not decline Gods service for difficulty.

Upon Tuesday, Mr. *Constantine*, (a worthy Minister) coming to visit him, he desired him to Pray with him; and being asked whether it was not fitter for him to pray for him in another room, because the Physitians advised him to forbear company; he said no, but let him pray with me; yet to prevent tediousness, he told them this passage of Mr. *Horrocks* (which he had oft mentioned in his health) When Mr. *Horrocks* was sick, Mr. *Angier* came to visit him, just as Mr. *Pike*, (another honest Minister) was gone out from him; Mr. *Horrocks* said, Mr. *Angier*, you must pray with me; but Mr. *Pike* hath kill'd me with a long prayer. When Mr. *Constatine* was gone, Mr. *Angier* said, In sickness we are willing to send for the Physitian of the Body, and should we not send for the Physitian of the Soul? Ministers are the Souls Physitians; we need their help.

That

That night he desired that *Jam.* 5. 13. to the end, might be read; and when it was read, he said, Physitians of the body say, let not the Minister pray with the sick; but the Apostle saith, *is any sick among you? let him send for the elders of the church.* When prayer was done, he said, what a mercy is it! my understanding is as good as ever in all my life; one said to him, Sir I think you understand every thing well, but your own weakness; he answered, I am sensible of weakness and weariness, and burnings: but what a mercy is it that tho *my bones are vexed, my soul is not sore vexe* also, as *Davids* was! I bless God I am not afraid of death, yet what I may be I know not: Satan may tempt me when his chain is lengthened. One said, No doubt, you will not want peace; he answered, I know not that; tho Satan could find no sin in our Saviour, yet he may find matter enough in me; and added, that he had not in his health been altogether free from Satans Temptations, he had met with his Temptations both in a marryed and single condition.

The same night while one rubbed his feet, he said, what a wonderful mercy is it, that the great God should think upon, and bestow his love upon such a poor worm as I am. This he spake weeping; then said he, I die, but God shall be with you, saying, I cannot leave you a greater comfort than the gracious presence of the great God: he then

added

added. *Bleſſed and holy is he that hath part in the firſt reſurrection, on ſuch the ſecond death hath no power*: His feet being cold, and ſwearing, one rubbed them; he ſaid, my body is weak and feeble, an old tree will ſoon wither, but it muſt be cheriſhed, and be tenderly cared for, as well as the Soul; for it is *the Temple of the Holy Ghoſt*; and doth keep in it an immortal Soul, for a while.

Altho the pangs of death were on him; yet he ſaid, Bleſſed be God, I feel no pain, but your cold hand; I would wait on God for a little ſleep. Lord I wait on thee, remember thy covenant, and thy word to thy Servant, which I have hoped for, and it hath been my ſupport and ſtrength in mine affliction; and through thy ſtrength I have been doing thy will, and endeavouring to keep thy commandments, altho in much weakneſs; now Lord own thine own ſervant, do thine own work, make good thy own words; I believe in thee, I hope and wait for thee; hear the Prayers of thy ſervant, come Lord Jeſus.

Then ſaid he, I love Chriſt, and he loves me, and there's no love loſt betwixt us; I am his, and he is mine, and my deſire is towards him.

One being preſent with him from *Manchester*, he asked of all his friends and acquaintance there, and deſired to be remembred

bred to them, charging them to live in love and peace; he said, intreat them to pray to God for me, and that will do me more good than their presents; and being told that many of the people of God were praying for him, he said, Who am I a poor creature, that Gods people should be so concerned for me! I fear lest they should offend in being too earnest with God for my life, for who knows but the Lord may hear prayers, and may bring me back from the grave, as he is wont to do?

Afterwards he perceiving that others did suspect his death, he desired the 48*th* of *Genesis* is to be read, where (said he) old *Jacob* blessed his Sons, and the 49. Where after he had spoken to them by a Spirit of Prophecy, *and commanded them, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.* And when they had done reading, he spake to them one by one, and prayed for a blessing for them; kissing the Children, he took leave of them, and desired a Psalm to be sung, and he said, sing it chearfully (*Psal.* 45.) It contains Christs love to the Church, and the Churches love to Christ. Gen. 49. v. 33.

Then he appointed his Grandson to read a Chapter, (*Jer.* 23) it concerns, saith he, slothful Shepherds, Gods Soul abhorred them, and he will curse their labours, *they shall not profit the people*; they are fit for no

no use; adding, God will make a Besome, and sweep all such out of his house; no man, said he, will have a tenant that will not Till his land, but let house and ground go to ruin: God will take special care of his house.

Then he said, *John*, take counsel at your best friends, they will give you good Counsel, and set you good Example; meddle not with wicked, light, and vain persons: remember the words of your dying Grandfather; then he desired the 14th of *John* to be read, concerning Christs sending the Spirit.

Then he prayed earnestly for the Church, that God would hear the Prayers of his people, and return to these nations, and set at liberty his Ministers and People; Oh, said he, that God would magnify the riches of his Grace, for his poor Church, for the sake of Christ, for we are an unworthy people; but thy Son dyed to purchase the pardon of sin, and reconciliation, and is set at thy right hand, pleading our cause; Father hear him, for us, and be at peace with us. Remember what hath been done and suffered for reformation, and the precious Blood of thy Saints, which hath been shed, this is the seed of thy Church; remember the prayers of such as are now with thee, and of such as are yet alive, in the behalf of their seed, and the seed of thy Church, and

fetch

ſetch in ſuch as are going aſtray from thee, and put a ſtop to their courſe of ſin; rebuke that profane ſpirit that is gone out in the Nation; revive the work of reformation, of tenderneſs of conſcience, and brokenneſs of heart, that ſometimes thy people have had; remove the hardneſs of heart, and that lukewarm frame of ſpirit that hath ſeized upon us: return, O Lord, to the many thouſands of thoſe that are ſeeking thee in theſe Nations; how long, Lord, wilt thou be angry with thy people in theſe Nations, and deny to anſwer their prayers? O Lord, thy poor people have been many years pleading with thee, for the Kings Majeſty; make him indeed a *Joſiah*, a Nurſing Father to thy Church; make him a terror to evil doers, and an encouragement to them that do well; Father, thy people are waiting on thee, when wilt thou return to thy poor broken ſcattered flock? Lord humble them for ſin that hath provoked thee to this great heat of thy wrath; thou haſt mercy in ſtore, and waiteſt to be gracious, but we are not fit for mercy; But Lord, make thy people fit; thou haſt bid *us ask what we will in thy ſons name, and thou wilt give it.* Lord encreaſe our faith, and work for thy great Name, and thy own Glory; advance thy Sons Kingdom, and bring down the Kingdom of Satan; purge and purify

thy Church, but destroy it not; thou hast appeared for thy Church many times when it hath been very low, and thy people have sinned grievously against thee, as we have done; and thereby brought themselves into straits, yet thou hast heard their cryes, and wrought for thy name, that it should not be polluted. *Zion* lyes in the dust, thy Church is sore broken; many of thy servants are gathered to thy self, they are not to be seen or heard any more in the World; their prayers are ceased that stood in the gap, to turn away thy wrath from us. Lord revive conversion-work; let not the Womb of thy Church be barren and unfruitful; is thy work quite done? O Lord, art thou resolved to leave this Nation? hast not thou many elect Souls yet to be brought in? dear Father, hear thou the Prayers of Parents for their poor Children; do not cast off the seed of thy Church; let them not be as unfruitful Branches that are fit for no use, but to burn; Lord prevent Popery and Idolatry; let us not leave our Children worse than our Parents left us; let there be pure Doctrine, Worship, and discipline in thy house according to thy mind; continue the priviledges purchased with the blood of thy Son, for the use of thy Church, which thy people

stand

ſtand in ſo much need of, that we and our poſterity may praiſe thee, and future generations may ſet their hope in God, and declare what thou haſt done.

And for the Congregation, he ſaid, Thine they were, and thou haſt committed them to me, thy p or ſervant; for this 46 years I have been labouring among them; according to my poor ability thou haſt beſtowed on me I have endeavoured to bring them over to thee; now I am no more to be with them; Father I commit them to thee again, as I have done many a time; take thou the charge of them, ſee to them, provide for them; double thy ſpirit on thy ſervant; bleſs his labours among them, let many Souls be brought into thy Kingdom of Grace, and made fit for the Kingdom of Glory; let thy word abide with them; Lord, tarry with thy people here, ſend down thy Spirit ſo freely, ſo plainly, ſo fully—theſe laſt words he often repeated.

Theſe were the workings of his gracious heart, vented Godwards in Heavenly ejaculations, and utter'd in ſuch broken expreſſions; he was reſtleſs, and in ſeveral poſtures; one ſaid, Sir are you not ſore pained? he ſaid no, bleſſed be God, I feel no pain, but the fleſh will ſtir.

On *Wedneſday* Night, about two a clock *Aug.* 29. 1677 he begun to ſpeak after this manner.— I commit my ſelf into the hands of that God, who gave me my being, who hath been a good God, and a loving Father to me, and into the hands of Jeſus Chriſt my Saviour, who loved me, and gave himſelf for me, and bare the burden of my ſins; and into the hands of the Holy Spirit, who hath ſanctified me throughout in Soul, Body, and Spirit.—And for my Children that have been a great grief of heart to me, that have been very ſinful; good Lord pardon their ſins in the Blood of thy own Son.—For my Son that hath greatly played the Prodigal, hedg up his way with thorns, and make a ſtone-wall, bring him into ſuch ſtraits, that he may begin to bethink himſelf, and ſay, In my Fathers houſe is Bread enough.—That at laſt he may return.—For my Childrens Children, Lord I commit them into thy hands, and all my dear Friends and their Children.—And for my People whom I received from thy hands, to take care of, and inſtruct, to Preach thy word unto, and pray for, Lord thou knoweſt, in ſome meaſure of uprightneſs of heart I have done it, and in ſome meaſure my life hath been according to my doctrine.—Lord forgive the ſins of my life, the ſins of my miniſtry, and

and the ſins of my People.— I deſire to bleſs thee for what good thou haſt done by my Miniſtry among them, and for thoſe Souls thou haſt already brought into Heaven.—And now Lord, I commit them into thy hands, who art the chief ſhepherd, they are thy flock, help them to live in love and peace; Oh that ſtrifes and contentions might ceaſe.—And thou who haſt kept an open door for thy people in this place, when it hath been ſhut elſewhere for a long ſpace; Lord keep it open ſtill, until thou ſhalt open the reſt.—Oh, remember thy Miniſters. Take care of them,—provide for this congregation; and if thou ſhalt incline the heart of my Kinſman to ſtay amongſt them, (who hath been trained up in my Family for theſe ten years, and they have known his manner of life, his Doctrine, his parts, and abilities for the Miniſtry)— if thou ſee it good, make way in the heart of thy ſervant *H.* And thoſe that have power in this place, to uſe their endeavour, that he may continue here.—This is my deſire.—Lord remember thy People in theſe nations,— Papiſts are ſtriving, and ſome of the meer formaliſts care not what becomes of the Proteſtant intereſt.—If Popery comes in like a flood,—Lord put a ſtop to it. Yea, put an end to it.—Stir up the heart of our King, and the King of the *Swedes*, againſt the Whore

of *Rome*, that thinks ſhe ſits as a queen and is no widow.—— Oh ſtir up the ten Kings againſt her ——

Then he added a requeſt for accommodation of a difference betwixt two perſons (whom he names) in his congregation, that he might ſee it healed before he die— And for ſome others that had made defection in practice, and were fallen off to looſeneſs, and vain company-keeping, who were children of Godly Parents, that at laſt God would bring them home by ſound repentance.—— Concluding, he begs that the Lord will bring down ill houſes of iniquity, meaning Alehouſes.

He added that night—— *Whilſt we are at home in the body, we are abſent from the Lord; but when we are abſent from the body, then we ſhall be preſent with the Lord, therefore we labour.*——

The juſt ſhall live by his faith.—

Read we the 20th of *Acts* where Paul ſent for the elders of the Church of *Epheſus*, and gave them charge, and took his leave of them.

Read the 1 *Theſ.* 4. 12 to the end; adding, It is a great privilege, *that the dead in Chriſt ſhall riſe firſt, and be with him*, before they that are alive at his coming ſhall be changed.

Thus his Holy Soul mounting upwards by gradual aſcents, breathes out its life into the

the bosom of God, being mellowed and ripened for Glory. In all these we may take notice of, 1. His publick-spiritedness, still his heart was carryed out for the Church, *No man like-minded, who naturally cared for the spiritual state of souls, and of Sion.* 2 His Phil. 2.20. hatred of sin, Love to Holiness, Righteousness, Peace, and earnest desires to promote the interest of Christ, living and dying, at home, abroad. 3. His sweet serenity and composedness of Spirit, looking this grim serjeant of Death, the King of Terrors, full in the face without amazement, meeting it as his friend, giving him possession of his Fathers house. 4 His endeared love to the word of God, delighting to have it read, sounding in his ears, and tipping his tongue with Scripture Language, because his heart was throughly drencht therein. Thus this Holy man lived, and thus he dyed; thus he believed, thus he Preached, professed his hopes of a life to come; and thus he entred into his rest, and possesseth that purchased and perfect inheritance; who would not thus live! what Atheist would not thus dye! however a carnal heart may possibly say as that wicked Roister who with his companion visited dying *Ambrose*, and hearing his Holy discourses and confident welcoming approaching death with comfort, he turn him to that swaggering Russian, saying Oh that I might live with thee, and dy

with *Ambroſe*! and thus could *Balaam*, *Num* 23. 10. that devilliſh Wizzard, and covetou conjurer, ſay, *let me die the death of the righteous, and let my laſt end be like his*, [*Heb.* Let my Soul or my life be with the Righteous] but they that would follow this bleſſed Saint into the upper region, muſt enter in at the right door by ſound converſion, and go forth, and go on in *the foot-ſteps of the flock*, travelling gradually in the paths of ſanctity, till we advance to the mount of God: and tho it be a rare thing to follow theſe Worthies, [*paſſibus æquis*] with ſuch long ſtrides, and quick motion; yet ſincerity in our ſetting out, diligence in purſuit, and perſeverance in holding on to the end, may by the bleſſing of God bring us to the goal and garland of Glory; and tho we cannot attain the exploits and honour of the firſt three of King *Davids* worthies, yet may we be faithful ſouldiers in this noble Army of the *followers of the Lamb*, at laſt the Crown of Glory may be by the grace of God ſet upon our triumphant heads; and if there be degrees of Glory, yet the leaſt veſſel ſhall be filled, and the meaneſt Saint ſhall be fully loaden with that exceeding and eternal weight of Glory: for ſuch and ſo great is that joy, that it cannot enter into the moſt extenſive and capacious receivers, but they muſt enter *into their Maſters joy*; as if ten thouſand millions of Bottles

tles of different sizes were cast into the vast ocean, they would all be abundantly filled; so every Saint shall say with *David*, Psal. 17. 15 *As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.*

Nor is it difficult for an Angelified Soul set at liberty from the prison of the flesh, to soar aloft with speed into these celestial regions, especially having such a royal guard of Angels to attend it, tho it is said that from Earth to Heaven it is an hundred and sixty millions of miles; yet how quickly and safely can that blessed Convoy convey it into the presence-chamber of that Glorious King? Oh how well did this gracious Soul know the way thither, where he had been dayly visiting the great God by faith and prayer; he was not a stranger to the laws of that Country, nor unacquainted with the manner of that Court above; but as he walked with his God, and was joyned to that heavenly society; so doubtless he kept up some communion with those blessed spirits above, as they have an ineffable way of intercourse and correspondence amongst themselves; yet have we no Scripture ground to pray to, or expect answers from them; happy they that have faithfully improved their gifts and graces whilest conversant below; remember their dying speeches, and imitate their lovly lively examples.

It

IT might now be expected that I should further unfold *Elijahs* Mantle, by recording those pithy and pertinent Speeches that dropped from him. But as that hath been occasionally rehearsed already, in the preceding Narrative; so I fear those that were conversant about him, were not so observant of those gracious words that proceeded from him in his health, as in his sickness; otherwise we might have inriched the world with some useful and Holy observations, suitable to several occasions, sacred and civil.

1. An eminent Divine took notice, that Mr. *Angier* said, he would not be rich, or that he wished not to be rich, or have his Relations rich; nay, that he was really afraid of it; probably respecting it not, mentioning that of the Apostle 1 *Tim.* 6. 9, 10. or that *Prov.* 30. 8, 9

2. Again, he used to observe, that Religion was most in the Country, rather than Towns and Cities: or that ordinarily the power of Godliness, simplicity, sincerity are found among Husbandmen rather than tradesmen.

3. That in Cities, Towns, and among the trading part, there was much excess in diet,

diet, apparel; that they spoiled their bodies, and were less serious in discourse, and laborious in their callings.

4. That he did not judg it fit to call any Gentlewoman, Madam, except she was a Lady indeed; adding, that men never called women, Madams, but since they loved other women better than their wives.

5. Again, he used to say, there is nothing wherein Godly persons are more apt to miss it, than in the business of Marriage, both upon their own account, and their Children.

6. Again, he used to say, it's an hard matter to see another blessed with success in his Ministry, and our own labours blasted, and not to grudge or be discontented thereat.

7. Again, if God will help me to take care of my duty, I will leave him to take care both of my maintainance, and of the fruit of my labours.

8. He said, when persons have laid their dead relations, or friends, in the grave, they say, they have been performing the last office for them; but they are mistaken, for they have yet something to do for their names or posterity.

I cannot at present call to mind any more, tho this must be imputed rather to our non-observance than to his barrenness; yet there is some passage that I meet with in the life

of

of *David Chytreus*, a *German* Divine, that are so pat to the frame of this holy mans Spirit, and consonant to his ordinary language, that I shall conclude this Narrative therewith: *Summa mea sapientia est, quod scio me nihil sapere, &c.* The chiefest part of my wisdom is to know that I want wisdom; nor do I expect to receive any thing upon the confidence of my own understanding, but I still fetch both counsels and reasons of all that I am to do from God alone; and keep my self within the limits of my calling; the sum of my piety is, that I dayly acknowledg and bewail my own impiety, and would willingly be more Godly; Christ is the Glory and splendor of our name, who for us is made Wisdom, Righteousness, Sanctification, and Redemption, with whom we shall live to all eternity. Indeed we neither own nor desire a glorious name, nor popular splendour upon earth; and if we were formerly tickled thereby, our repentance hath made us contemn it; and are taught by long and sweet experience, and now find the comfort of it, when death approacheth, That the life of Christ within us, and a life to Christ, will afford us the greatest comfort; tho alas too late begun, Isa. 38. 3, 4. *Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now O Lord, I beseech thee, how I have walked before thee in truth,*

truth, and with a perfect heart, and have done that which is good in thy ſight.

2 Cor. 1. 12. *for our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to youwards.*

1 John 1. 7. *The blood of Jeſus Chriſt his ſon cleanſeth us from all ſin.*

HALLELUJAH.

FINIS